

PREFACE.

In the following pages are reproduced with a few alterations, the Lectures on Rigveda, given by me, last year, at the University of Bombay, in connection with a post-graduate studies. My object has been just to place in the hands of a beginner of the study of Rigveda a handbook which would serve as a popular and convenient introduction, so as to enable him to enter upon the study with confidence and cheerfulness. For several reasons, it was not possible to do full justice to the subject, and the treatment of the few topics which alone should be touched upon, was bound to be cursory and incomplete. I have only tried to present in an interesting and easily digestible form, the modicum of information with which a student of Rigveda should be equipped. It is hoped that the reading of these pages would induce a student to know something more of Rigveda and would give him the general outlook necessary to the study in the right spirit. Before concluding I request that this handbook to the study of Rigveda, with all its imperfections, may deserve sympathy and indulgence at the hands of the readers.

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V. S. G.

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ERRATA.

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| 26 | 13 | " | निर्वचन | " | निर्वचन |
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| 30 | 23 | " | अध्वयु'स | " | अध्वयु'स |
| 32 | 8 | " | उपस | " | उपस् |
| 33 | 18 | " | अकः | " | अकः |
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| 34 | 13 | " | अतुभ | " | अतुर्भ |
| " | 16 | " | यजुष्व | " | यजुर्ष्व |
| 35 | 2 | " | अथ | " | अथ |
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| 45 | 28 | " | अपनिषद् | " | अपनिषद् |
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| 128 | 13 | " | Dina—Stutis | " | Dīnastutis. |
| 129 | 13 | " | उम्दास | " | उम्दासि |
| 130 | 6 | " | भगव— | " | भगवः |
| 133 | 16 | " | यज्ञन | " | यज्ञेन |
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| 139 | 29 | " | multipliod | " | multiplied |
| 140 | 1 | " | practical | " | practical |
| 155 | 24 | " | कायकृत | " | कथिकृत |
| 160 | 2 | after | over | " | वृत्र |
| 163 | 27 | for | India | " | Indra |
| 170 | 17 | " | जलाभिमामिना | " | जलाभिमामिनी |
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| 204 | 21 | " | लू | " | लू |
| " | 27 | " | शृणुधि | " | शृणुधि |
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| 212 | 27 | " | he | " | be |
| 220 | 19 | " | वृषाकाप | " | वृषाकापि |

LECTURE I.

INTRODUCTION.

General neglect of the study of Veda—why Rigveda should be studied?—not for high poetry—nor for high philosophy—but because it is the sole means of knowing the history of the mind of the primitive man—the study essential for a right understanding of India even at present—the influence of the Veda seen everywhere and at all times—the study essential for the history of the world—important from the point of view of Comparative Philology—the marvelous effect produced by the introduction of Sanskrit to Western scholars—Sanskrit older than Greek and Latin—the contrast between classical Sanskrit and Vedic Sanskrit—*fortuna* and *Ushas*—some interesting facts in the history of words—the roots *kup*, *ram*, and *s'am*—neglect of the study of Rigveda least excusable under the present circumstances—the plan of the course of lectures, briefly stated.

Complaints are often made by students that the study of Rigveda is very dry and is absolutely wanting not only in interest but in utility also. This same spirit has, as a matter of fact, pervaded our Shástris and Pandits of the old school who spend their whole lives in the study of one or more branches of philosophy or sciences like that of grammar or rhetorics, but none of whom seem ever to have given even a passing thought to the understanding and exposition of the Vedas in general or of Rigveda in particular. And this spirit seems to have been handed

down from generation to generation, from very old times, as would appear from the fact that even Pāṇini the oldest known grammarian, whose *Ashtādhyāyī* has the honour of being regarded by the orthodox people as one of the *Vedāṅgas*, or works specially intended as helps to the study of the Veda, deals with the grammar of the Vedic language only in a secondary manner, assigning a distinctly subordinate place to the Vedic idiom, as compared with the later Sanskrit. And the same is the case with the modern, highly popular manual of grammar, with which every *Vyākaraṇa Śāstri* begins the study of the subject, and whose knowledge is quite essential to every Sanskrit scholar whether of the ancient or of the modern type, I mean, the *Siddhānta-Kaumudī* of Bhaṭṭojī Dīkṣita, wherein all the *Sūtras* of Pāṇini dealing with the Vedic idiom have been put together in a section by itself called the *Vaidikī Prakriyā*, which forms the last chapter of the book, and which is studied by a very few amongst the *Śāstris*. The class of Brāhmins, known as *Vaidikas*, who can recite the Vedic texts from the beginning to the end, without a mistake, but who are absolutely ignorant of the meaning thereof, also testifies to the fact, that the systematic exegesis of the Veda is neglected. How and why this spirit came over the votaries of Sanskrit is a curiosity, especially when we remember that in *Nirukta*, the oldest known work dealing with the exegesis of the Veda, the author concludes his introduction to the work, with a high eulogium of him who understands the meaning of the Veda and a scathing censure of him who only repeats

What has been said so far is, of course, only generally true, as one can not shut his eyes to the work done in the field by Pandits especially during the period of special activity about the 14th century after Christ, to which I shall have an occasion to refer in a subsequent lecture.

The disappointment which falls to the lot of the present student of Veda is more due to the wrong standpoint which the student takes, than to the nature of the study itself. The antique nature of the language and the distance by which we are removed from the Vedic times no doubt contribute to make the study difficult and tedious, but these are nothing compared to the utility of the study and the interest which would follow from it, only if it is pursued in the right spirit.

Do you, young readers, come to Rigveda with the hope of finding the best and most interesting poetry therein? Then I am not surprised at the dis-

* Nir. I. 18 and 19. The first two verses are looked upon as interpolations by some; but that does not affect our position.

and degree to which you are accustomed to in literature. All the same it can not be denied that the hymns of Rigveda, at least some of them, are such as the goddess of poetry would be proud of. The freshness and beautiful imagery which characterise the hymns addressed to the Aurora, the heroic simplicity of some of the hymns addressed to the Thundering Bull, the homeliness which pervades some of the hymns to the Agni, cannot but strike the mind of a sympathetic and appreciating student. Though Rigveda as a work of poetry cannot at all stand comparison with best samples of Sanskrit classical poetry, still it has something indescribable in it which cannot be lightly passed over. The charms of Vasantasenā, the heroine of Mṛichchakatika may no doubt be highly attractive and may possess an unparalleled enchantment for the ordinary reader, but there still remains the indescribable sweetness and innocence of Âryā Dhūtā, the married wife (गृहिणी) of Chārudatta, though it may appeal to very few readers.

Do you expect to find higher philosophy in Rigveda? Do you wish to have cut and dry systems of thought providing answers to such questions as—who

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thoughts calculated to solve a particular problem of life are absent from the Rigveda. The philosophy of the Rigveda proper, if philosophy it can be called, is much more practical; give and take is the idea frequently met with. The Rishis with their frankness and straightness, promise to offer sacrifices to gods, provided they in return bestow on them cattle and long life, war-like sons and riches. Did I not bring to thee an offering of my prayers and oblations? Then why dost thou, Oh god, abstain from conforring on me long life and a continuity of sons?—asks the Rishi of a god more than once. Those few hymns of the Rigveda which distinctly smack of the philosophic mood and attempt to solve the riddle of life, are an exception and strike one as unvedic in character; and from the point of view of language and syntax, such hymns have been now authoritatively declared to be later in character, which form, as it were, the connecting links of the earlier Vedic thought with its later phase culminating in the Upanishads; and it must be stated here, that even these latter are far from having one particular system of philosophy. Thus, it is no wonder, if those who are familiar with the close and technical reasoning of Nyāya works, or with the flowing and lucid argumen-



tation of Vedantists like Śaṅkarāchārya, would, on opening the pages of the Rigveda, turn away their faces, through sheer disappointment.

Then, why should you study Rigveda ? Because it is the sole means of knowing the history of the mind of primitive man. Rigveda is the oldest record of the Aryans whose immediate descendants we are. It belongs to a period thousands of years removed from us, of which no records, no monuments in any form whatsoever are available. It is a great fortune that the Rigveda though so old and voluminous in extent has been preserved to us in a form correct to a syllable by oral tradition in our country. In Rigveda, we are face to face with our ancestors, we see how they behaved, how they spoke, how they thought, what simplicity and innocence flowed from their hearts, what religion and faith they professed, how they worshipped their gods, what were their ideals, whether they cheerily longed for the life they lived or waited to run away therefrom, only to enjoy the superior pleasures of Paradise, or to return into that divine essence from which this life only separated them for a while, or to see themselves reduced to the same nothing from which they came to existence in this world.

But it may be asked, let the student of antiquity read Rigveda; why should every Sanskrit student be compelled to study it ? It may interest him who has a natural aptitude for antiquarian research ; but that is no reason why it should be included in the curriculum meant for the general student. To these persons we reply that not only is the study of Rigveda

essential to a student of antiquity, but it is equally or even more essential to the student of India as it stands at present. The study of Rigveda, I repeat, is absolutely necessary for a right understanding of India and her history even to-day. Our civilization from times of old down to the present day is one homogeneous whole and some elements peculiarly Indian have been so indissolubly associated therewith, that even our ancestor of the Vedic days, if he were to rise up once more to-day, will have many things in us which he may easily recognize. The Indian mind is the same in many respects, whether in the Vedic Age or in the 20th century A. D. If it be asked what that unifying principle is which runs through all the several aspects of Indian life and temperament, we reply, it is the influence of the Veda and the Vedic Age, which has permeated all strata of Indians and which is seen in every little act of ours. Whether it be religion, whether it be philosophy, morals, literature or social habits, we detect everywhere its presence. Our religious ceremonies may have become more elaborate and artificial and sometimes farcical in character, still we can not lose sight of the basis of the Veda. We can not open an Indian book without being thrown back on an earlier authority which is the Veda, and which is regarded as the basis of all our knowledge, both sacred and profane. The delicate poetry of Kálidása, the philosophical vigour of Kapila, the voluptuous mysticism of Jayadeva and the epic simplicity of Vyása and Válmiki, all these admirable in themselves, would, however, float before our eyes like the mirage of a desert, unless they are

provided with the historical background by the Vedas. So also all the systems of philosophy or Darśanas, and all codes of laws profess to impart the teaching of the Veda.

Not only is the study of Rigveda essential for the history of India, whether old or modern, it is also essential for the history of the world. To quote Max Müller,* "In the history of the world the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Âryan branch of mankind, will belong forever to the Rigveda."

Above all, the study of Rigveda is most important from the point of view of Philology, or the Science of Language. The study of languages as distinguished from the mere acquisition of languages is a growth of the last century, though it must be admitted that researches into the genealogies and affinities of words have exercised the ingenuity of numberless generations of acute and inquiring minds. Still nothing deserving of the name of science was the result of these other investigations in the domain of language. There

*Ancient Sanskrit Literature p. 63.

ledge restraining that liberality of inquiry which is indispensable to the growth of a science." Thus in ancient times every one thought his own dialect to be the oldest one with which to start and compare other dialects. Until very recently Latin and Greek were supposed to be the oldest and the most primitive known languages from which every European language was derived. But the restless and penetrating investigation, which characterised the last century, changed the whole state of affairs, and linguistic scholars busied themselves with the special relationship of the principal languages of Europe with one another and with the languages of Southwestern Asia, which led to the establishment of the Indo-European family of languages.

"No single circumstance," to quote from Whitney‡ again, "more powerfully aided the onward movement, than the introduction to Western scholars of the Sanskrit, the ancient and sacred dialect of India. Its exceeding ago, its remarkable conservation of primitive material and forms, its unequalled transparency of struc-

° Language and its Study—p. 2.

‡ Language and its Study—p. 4.

ture, give it an indisputable right to the first place among the tongues of the Indo-European family. Upon their comparison, already fruitfully begun, it cast a new and welcome light, displaying clearly their hitherto obscure relations, rectifying their doubtful etymologies, illustrating the laws of research which must be followed in their study, and in that of all other languages."

I may be excused for making another quotation owing to the importance of the subject. "What has been termed the discovery of Sanskrit by Western scholars," says Prof. Sayce,* "put an end to all this fanciful playing with words and created the science of language. The native grammarians of India had at an early period analyzed both the phonetic sounds and the vocabulary of Sanskrit with astonishing precision, and drawn up a far more scientific system of grammar than the philologists of Alexandria or Rome had been able to attain. The Devanāgarī alphabet is a splendid monument of phonological accuracy and.....the Hindu Vaiyākaraṇas or grammarians had not only discovered that roots are the ultimate elements of language, but had traced all the words of Sanskrit to a limited number of roots. Their grammatical system and nomenclature rest upon a firm foundation of inductive reasoning and though based on the phenomena of a single language, show a scientific insight into the nature of speech which has never been surpassed."

From all this you can easily see what an important part, the Sanskrit language has played in the do-

* The Science of Language. Vol. I. p. 33.

main of the science of language. Now the object and aim of philology is to learn what man is by what man has been. And Sanskrit philology in particular has served to supply one of the earliest and most important links in the history of mankind. Sanskrit has been regarded as a language even older and more primitive than Greek and Latin. At least Sanskrit enables us to have glimpses into the transactions of the South-Eastern branch of the Âryans, as opposed to the North-western branch. And if Sanskrit is so important owing to its primitiveness and transparency, wherewith can we begin its study if not with the Vedic idiom? The classical Sanskrit which we now know and which is accessible and intelligible to comparatively large numbers is itself a very old dialect but has been preserved to us in its pristine purity as it ceased to be a language of the people in general but continued to be only a literary dialect used by the learned alone. The Sanskrit language is to-day what it was exactly in the days of Pāṇini, without any change of form or of significance of words. Thus even the classical Sanskrit is the means of studying the life and manners of a very old generation.

But this is not the case with the Vedic Idiom. Though the dialect of the Veda or more particularly the Rigveda is essentially Sanskrit still it differs from the latter in many considerable respects, so much so that to a student of classical Sanskrit pure and simple, the Vedic language would be almost Greek and Latin. The Vedic Sanskrit, if I may so call it, is much simpler, more regular and less artificial than the classical.

Sanskrit. The forms of declension and conjugation are more regular in character though more varied at the same time. Sandhis are simpler and far more intelligible. The Infinitive Mood, for instance, has not less than six forms in the Veda, whereas in later Sanskrit, we have only one form. All these peculiarities I shall deal with, later on in their proper place. What I want to say here is that the Vedic Sanskrit is much older than the later Sanskrit, whether the Vedic age be 2000 years before Christ or even still further removed from us ; that it represents a state of civilization nowhere else represented; that it provides us with many links which are otherwise obscure, though without them no certain conclusions can be arrived at.

The truth of what has been said so far may be illustrated by an example. Take, for instance, the modern English word '*fortune*'. The word was brought by the Normans who had it in the form '*fortune*' in Northern French. It came from '*fortuna*' in Latin. Now *fortune* in English means riches, prosperity, good fortune as well as bad fortune, chance as opposed to divine will and so on. The word in all these significations can be derived from *ferre* 'to bring.' One who brings good or bad luck. *Fors* which comes from the same root and is allied to *fortune* was the name of an old deity in Italy, who was supposed to bring with her good or bad, was the first-born of gods and was also sometimes spoken of, as the daughter of Jupiter, Zeus, corresponding to 'Dyauh.' Now who was this deity ? Was it a mere personification of some virtue or act, as *Victoria*, *Fides*-Faith and so on ?

Now if we study the mythology according to the oldest Aryan records, we find that the Dawn or Aurora उषस् was one of the deities whom the most primitive Aryans known to us worshipped and praised. The Dawn, as I remarked above, is the subject of many a beautiful hymn in the Rigveda. Now the Dawn is often described as the first-born of the bright Gods. She is called *Agriyā*, the first who comes at the head of all the other Gods, who brings, indeed, precious gifts, namely, light and life, and who is, therefore, invoked first (*prathamā*) at every morning-prayer (*pūrvahutan*). The same Dawn is also called the daughter of Dyaus (Zeus), *duhitā Divah*, and in other places, she is like Fors represented as the mother of the Gods. There are, in fact, few praises bestowed in the Veda on Ushas, the Dawn, which cannot be transferred to Fortuna, thus showing her to have been originally, like Ushas, the bright light of each day, worshipped from the earliest days. Thus in the concept of Fors-Fortuna we cannot but recognize a reflex of the goddess of the Dawn who brings everything, who in her lap has good and evil gifts. Attempting to trace Fors or Fortuna (derived from *ferre*) to some Sanskrit root, we have हृ 'to bring' as the most analogous one. And Fors is quite analogous to *harati* or *har-ti* (fert). And derivatives from हृ (हृणीति, हृयति) are often used of उषस्. Thus हृयत (adj:—beautiful, longed for) is one of the common epithets used of the Dawn.

Thus you see what a flood of light is thrown by the Vedic Sanskrit, on the relation between the Western Fortuna and the Eastern उषस् and the modern English fortune. It is a long journey, indeed, from the golden

fixing firm.' Thus in Rigveda, 11-12.2, we have of Indra—' पर्वतान्प्रकुपिता अरम्णात्'. 'He fixed firm the mountains that were in motion.' The agitation is then transferred from the sphere of the body to that of the spirit; and क्रोध meant mental agitation, an emotion; and as the emotion of anger agitates the mind most and commits the greatest havoc, ‡ क्रोध came to mean 'anger' in later Sanskrit, where again we find the word used metaphorically, to denote physical agitation; as for instance कुपितो मकरध्वजः; if कुपित is literally used, then मकरध्वज must mean काम or the god of love who alone

* Biographies of words by M. Müller.

‡ In this connection, I recommend to the reader the following verses from Adhyātma Rāmāyaṇa Ayodhyā Kāṇḍa 4th Adhy., verses 35, 36 :—

तत्रापि क्रोध एवालं मोक्षविघ्नाय सर्वदा ।
येनाविष्टः पुमान्हन्ति पितृभ्रातृसहस्रसीन् ॥
क्रोधसूलो मनस्तापः क्रोधः संसारबन्धनम् ।
धर्मक्षयकरः क्रोधस्तस्मात्क्रोधं परित्यज ॥
क्रोध एव महान् शत्रुः ।

better than sporting or playing which causes pleasure and thus rests the mind ? And even in later Sanskrit रमते preserves the old meaning as when we say 'क्रीडायां रमते चित्तम्'—So also the root शम् originally meant in the Rigveda 'to toil hard, to work zealously as at a Sacrifice'—In Rigveda II-12-14 we have, of Indra :—

“यः सुम्वन्तमवति यः पचन्तं
यः शंसन्तं यः शशमानमूती ।”

शशमान is used by the side of सुम्वन्तम्, पचन्तम् and शंसन्तम्. But as toiling hard leads to exhaustion and consequent inactivity, शम् has come to mean 'to be quiet or tranquil' (which has more to do with the mind), the result of physical toiling, its original meaning.

From all this it will be seen, how very important the study of Rigveda is from several points of view. It has been my object in this lecture to bring home to the mind of the young student who has a natural dislike for the study of Rigveda, the fact what a gross mistake he commits, what a wrong path he pursues. Such dislike or even indifference might have been excusable in days of old when Sanskrit learning, especially Vedic learning, had remained stagnant ; there was a time when even European Scholars who first set agoing the

condemned the Vedic books. Herder, otherwise an excellent judge of ancient national poetry, says in his criticism of Śakuntalā—"Do you not wish with me that instead of these endless religious books of the Vedas, Upavedas, and Upāṅgas, they would give us the more useful and more agreeable works of the Indians, and especially their best poetry of every kind? It is here the mind and character of a nation is best brought to life before us, and I gladly admit that I have received a truer and more real notion of the manner of thinking among the ancient Indians from this one Śakuntalā than from all their Upanekats and Bagadams"*

But those days are now gone. The *editio princeps* of Rīgveda has marked a new epoch. Now Rīgveda and other allied Vedic literature forms a special and important subject of study at most of the important Universities of Europe and America, an unparalleled activity in the domain of Vedic study is manifested everywhere, single words are critically studied and their history traced through all available works, historical and mythological references are attempted to be explained on a reasonable basis, indexes and glossaries are multiplied, and even exhaustive commentaries

* Ancient Sanskrit Literature—p. 5.

from our curriculum. Are we not best fitted by nature to understand our ancient tradition, and the spirit proper that pervades our ancient literature ? Only if we make our mind free from prejudices or any preconceived notions and then apply ourselves to the study of the Rigveda, and pursue the Western methods of criticism, especially based on comparison, we are sure to arrive at the most correct and acceptable interpretation of the sacred texts. What Prof. Garbe has said regarding the Bhagavadgítá is just applicable to the study of the Rigveda. In his introduction to his translation of the Bhagavadgítá, the Professor says—‘ An impartial examination of the philosophical significance of the Bhag. Gítá, not influenced by any commentator, by a scholar intimately acquainted with the philosophic systems of India would be, no doubt, welcome to many.’ And is it not possible to find such a scholar amongst Indians in the domain of Vedic studies ?—one understanding Sáyaṇa properly, at the same time, not allowing his own judgment to be warped by the absurdities and uncritical statements that he makes,—one who can read the works in their original, at first hand, and can apply the comparative method with a spirit of inquiry open

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य वायते महतो भयात् ॥ B. Gita II, 40.

Thus the objection which is brought by some against the present study of Rigveda at the B.A. examination of our university, that students merely cram the translation without acquiring the critical and inquiring spirit, must not daunt you. Even the committing to memory of the translation is necessary for making your first acquaintance with the Veda. As for the method of study to be followed, I do not say anything more to-day, as the subject will be dealt with fully in another place.

Before concluding, it would not be out of place I say a few words regarding the plan of my lectures and the principles which I would like you to bear in mind. The object of these lectures is to initiate you into the study, to show you the way and to present to you a number of facts, an acquaintance with which is quite essential for an intelligent study of the Rigveda. I shall attempt to illustrate and corroborate whatever I shall say. The presentation of facts will not only be characterized by accuracy, but also by lucidity and attractiveness. Thus it will be my aim to make as popular a demonstration as possible, which is the only means to make the study both useful and interesting.

At first I shall explain to you what Veda is, and what relation it bears to other Sanskrit Literature. I shall speak at length of the Vedic literature as opposed to Post-Vedic literature, of its sub-divisions, and review briefly some of the important works which are representative of the period to which they belong, which are typical of the class of literature of which they form part. Then I shall speak of the Rigveda in particular, its contents, the principle of arrangement which holds together the different parts, the old and late portions and how to distinguish them, in the course of which it will be made clear to you that Rigveda is not a book, but it is a library and a literature.

Next, I shall proceed to indicate the method of studying the Rigveda, comparing the merits of the orthodox and modern ways, before doing which, however, an attempt will be made to give you an idea of the amount and nature of the work done in the field, by modern scholars, as well as, by ancient Pandits. Then may conveniently be presented to you the different views held regarding the contents of the Rigveda and you may be left to judge for yourself, whether Rigveda is a mere babbling of primitive humanity or is the highest receptacle of most erudite learning and recondite philosophy. Then we shall see how our Vedic ancestors behaved with respect to the natural forces and influences of the world regarded by them as manifestations of superhuman will ; in brief we shall see what their religion was, through what stages it passed, what gods they believed in, what myths were woven round them, how they were developed later on. This will be follow-

or not, whether widows were allowed to marry again, and several other interesting topics of a miscellaneous character.

After having so far dealt with the ideas and contents of the Rigveda, we shall devote ourselves to the consideration of its form. We shall notice the grammatical peculiarities of forms and inflection, showing how full and varied the inflection was in the Vedic idiom. Next the metre will deserve our attention, metre which has been a necessary and almost a constant accompaniment of poetry, and in which is clothed a very large part of Sanskrit Literature. Lastly your attention will be drawn to the several theories put forth by different scholars regarding the age of the Rigveda, as it is determined by evidence both internal and external. All the topics referred to above will be plentifully watered with textual illustrations, especially such as bear on the text prescribed. Before concluding, I may express the hope that at the end of this course of lectures I will have succeeded in persuading you to recognize that * 'we have in the Rigveda a literature which well deserves at least in extracts to be

* 'Rigveda' by Kaegi, p. 91.

history of civilization. In this no other literature is to be compared with it, and though the æsthetic value of this relic of long-vanished times has sometimes been exaggerated, yet its historical importance, its value for the history of mankind, cannot easily be overrated.'



ing of Veda—Veda is the sum of Mantras and Bráhmaṇas—
Vedic and Post-Vedic Literatures—Three periods of Vedic
Literature—Śruti and Smṛiti—The Samhitā period—The four-
fold Samhitā corresponding to the four priests—Rigveda, the
most ancient and important—Oḥhandas and Mantra—Sāmaveda.
Samhitā—Its contents—the Yajurveda Samhitā—Black and
White Yajurveda—Their contents—Atharvaveda Samhitā—Its
contents—Its historical importance—The Bráhmaṇa period.—
The distinction between Mantra and Bráhmaṇa. The Aitareya.
Bráhmaṇa—The Satapatha Bráhmaṇa—the literary estimate
of the Bráhmaṇas—Aranyakas—Upanishads—Vedānta—the
meanings of the word Upanishad—the ten principal Upani-
shads—Their peculiar character. What do they teach?—Two
views stated—The Sūtra period—Their character and literary
estimate—The six Vedāṅgas—Ś'ikshā—Prātisākhya.—Śākhā,
Oḥaraṇa, and Pārshada.—The Prātisākhya of Saunaka—
Oḥhandas—Vyākaraṇa—Nirukta—its contents—Yāska prior
to Pāṇini—Two Yāskas—Kalpa—Śrauta, Grihya and Sāma-
yāchārika Sūtras—Jyotiṣa—Anukramanīs—Parisishṭas.

Before we proceed to discuss the relation which
Veda bears to other Sanskrit literature, let us ask our-
selves the question, 'What is Veda?' No logically
correct definition free from the faults of *avyāpti*,
ativyāpti and *asambhava* can be given. To begin with,
Veda means 'knowledge' from *vid* 'to know'; Veda
means Vidyā, and then secondarily the term must denote

works or *granthas* containing the *Vidyā*, the most sacred and authoritative *Vidyā*, works which do not require any external evidence, whose authority is not to be questioned, and which are the last resource in matters of dispute whether in religion, or philosophy or social customs etc. It would be interesting to know how the great Vedic exegetist, Śāyana, tries to define Veda. In his introduction to the *Veda-bhāṣya*, Śāyana first states the *prima facie* case, thus* :—"If you define Veda as the last of the three kinds of evidence, perception, inference and scripture, that will not do. The definition would be too wide, as it would include the *Smṛitis* of Manu and of others. For, by universal consent, *Āgama* or scripture is defined to be that which is an instrument of the right apprehension of things not evident to the senses. And such a definition applies to these *Smṛitis* as well. You next propose to add 'provided it be not of human origin' and think in that way to make your definition faultless; that also will not do. For the Veda too, made as it was by *Paramēśvara*, is of human origin. You will perhaps next say that by '*Apauruṣheya*' you mean 'not made by a corporeal living being'. But this will not do. For, from such texts as '*Sahasraśīrṣhā puruṣaḥ*' it is clear that this Lord, too, has a body. But, you say, the kind of body you mean is one which is the result of the works of a previous life: 'The author of the Veda has no such body, and that is what you mean when you say that it is 'not of human origin'. But this also will not do. For the Vedas were produced by such living

* See Handbook to Rīgveda Pt. I. p. 5.

beings as Agni, Váyu and Âditya. For we have such texts as 'The Rigveda was born from Agni, the Yajurveda from Váyu, the Sâmaveda from Âditya', from which it must be recognised that *Īśvara* is the maker of the Vedas, as being the director of Agni and others. If you define Veda, as a collection of sayings made up of *Mantras* and *Bráhmanas*, that will not do; for it has not been yet definitely decided, what is a *Mantra* and what is a *Bráhmana*. Thus there is no adequate definition of Veda".

To all this, Sáyana replies as follows:—"The definition of Veda, as the sum of the *Mantras* and *Bráhmanas* is a faultless one; and therefore it is that Âpastamba in his *Yajña-paribhāṣā* says—"Veda is the name given to the *Mantras* and *Bráhmanas*".

Further on, Sáyana discusses the meaning of *Mantra* and *Bráhmana*, as follows: *—

"But it may be said, the definition of the Veda, according to which it is the sum of *Mantras* and *Bráhmanas*, is not a good definition, because no one can say what constitutes a *Mantra* and what a *Bráhmana*. Not so. For the nature of both has been clearly determined in the seventh and eighth *adhikaraṇas* of the first *páda* of the second *adhyáya*. At the *आधान* rite the text is used 'अहे ह्यग्निं मन्त्रं ते गोपाय'. Now there is no definition of what makes a *Mantra*. Because it is impossible to frame a definition which shall not be either too wide or too narrow. If we say that a *Mantra* is that which refers to a thing enjoined, we shall exclude the *Mantra* 'वसन्ताय कपिलान् आलभते'.

* Handbook to Rigveda—p. 34.

which is itself in form an injunction or Vidhi. If we give an etymological definition, and say that Mantra comes from *Manana* 'thinking', that would include the Bráhmaṇas. If we say that a Mantra is that which ends in असि (2nd per. sing. form of अस् to be), that would exclude all ending in the first person forms and *vice versa*.

Not so. It is a good definition to say that whatever the sacrificing priest calls a Mantra is a Mantra. This denomination indicates that the texts used in reminding of the performance of a rite, and others are Mantras.

उरु प्रथस्व and similar texts direct the sacrifice. अग्निमीळे पुरोहितम् and other similar texts are in praise of the gods. इवे त्वा and the texts which follow end in the word त्वा. अग्न आयाहि वातये and texts like it are invocations. Such texts as अग्नीद् अग्नीन् बिह्वर are directory. Such texts as अधः स्विदासीद्दुपरि स्विदासीद् are philosophical in character (विचाररूपाः); and soon. Thus, since the Mantras are so very various in kind, except denomination, there is no common quality which will serve for a definition. But the need of some definition has been shown by old teachers. 'Even the rishis could not come to the end of things taken one by one : it is only when things are comprehended under a definition that learned men can master them.' So the denomination by experts or learned men (अभियुक्तानाम्) in the words that this is a Mantra is the definition.

In the चातुर्मास्य ritual, the text is used—'एतद्ब्राह्मणान्येव पठन्व हवींषि'—now there is no definition of what a Bráhmaṇa is. Why ? because there being no limit to the

divisions of the Veda, any definition which should seek to discriminate between the Bráhmaṇa parts and the other parts would either be too narrow or too wide. The Mantra part of which we have already spoken, is one. The remaining parts have been thus summed up by ancient teachers---

हेतुर्निर्वचनं निन्दा प्रशंसा संशयो विधिः । ।

परक्रिया पुराकल्पं व्यवधारणकल्पना ।.....

It will not do to say that to define a Bráhmaṇa we have only to say that it must be one or other of these things just enumerated. For all these classes are found in the Mantras too.... (इन्द्रो वासुधान्ति हि is a हेतु. उदानिषुर्म-
हीरिति तस्मादुदकमुच्यते is a निर्वचन). And then there follow illustrations from मन्त्र containing the classes onume-
rated.

Then there is no definition of what a Bráhmaṇa is ? There is, and we give it. We have seen reason to hold that the Veda is divided into these two parts, Mantra and Bráhmaṇa and we have laid down how the Mantra part is to be known. Well, whatever is not Mantra, that is our definition of a Bráhmaṇa. This very definition is given by Jaimini in the two Sūtras---
तत् चोदकेषु मन्त्राख्य and शेषे ब्राह्मणशब्दः, that is to say, in this Veda, there are certain exhortatory sentences to which the name Mantra is given by those who know tradition. We study the Mantras, they say. The rest of the Veda, they call Bráhmaṇa.

After having showed, that what is called इतिहास, पुराण, कल्प, गाथा, नारायणः, are only different kinds of ब्राह्मण and are mentioned under distinctive names, just as for instance the परिव्राजक are separately mentioned

though for that reason they are not meant to be non-Bráhmans,* he concludes—"There are therefore besides Mantra and Bráhmaṇa no other parts of the Veda. And we have shown how these two are to be severally defined. That definition of the Veda, then, according to which it is the sum of Muntras and Bráhmaṇas, is established."

Thus you see how very vague is the connotation of the terms वेद, मन्त्र and ब्राह्मण, and that their denotation is only to be ascertained by tradition. Thus according to the orthodox view both the मन्त्र and what we shall call संहिता and the ब्राह्मण go by the common appellation of वेद, notwithstanding the wide gulf between the two in point of language, form, ideas, and general standard of civilization.

Generally speaking, Sanskrit literature may be classed under two broad divisions—Vedic literature and non-Vedic or rather post-Vedic literature. (For in a sense every Sanskrit work may be related to the Vedas, directly or indirectly.) The codes of law by Manu and others, the epics, classical literature, philosophical works, commentaries and manuals, all these come under post-Vedic literature, of which a beginning is marked by the very general prevalence of the continuous *anushtubh* metre. Vedic literature itself may be divided into three great divisions: the Muntras or Samhitás, the Bráhmaṇas and the Sūtras. Of these the first two, as said above are वेद proper, while the सूत्र are not वेद but only related to Veda or exist for the sake of the Veda. Here is the place to refer to the well-known distinction between श्रुति and स्मृति. मन्त्र and ब्राह्मण are called श्रुति, while the

*'विमपरिव्राजकन्यायिन.'

सूक्तः are called स्मृतिः. स्मृति is what is heard as opposed to what is composed or remembered. The स्मृति is revealed scripture, self-evident and self-authoritative, not composed by any human authors. The कवि of the hymns or सूक्तः are thus called मन्त्रब्रह्म, the seers of the Mantras. They are not at all responsible for the contents and thoughts of the मन्त्रः. They are only the mediums communicating between God and men. Yāska, the oldest known expositor of the Veda, while explaining the genesis of the Nighaṇṭu on which he writes a commentary, says*—

“साक्षात्कृतधर्माण कषयो बभूवुः । तेष्वरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्सम्पादुः । उपदेशाय ग्लायन्तोऽवरे विलम्बग्रहणायेम ग्रन्थ समान्नासिद्धुर्वेदं च वेदाङ्गानि च ।”

Here it is distinctly said that धर्म or law revealed itself to the rishis, who handed it down by oral instruction to their descendants to whom धर्म did not manifest itself. This is the orthodox view; hence the extreme sacredness and importance of the स्मृति. And it can be easily seen how this view came into existence and continued to gain strength. As we know, oral tradition was the only means, in early days, of communicating learning. A teacher who learnt his स्वाध्याय from his preceptor taught the same orally to his pupil, and this practice continued from times immemorial naturally led to the belief that Vedas were handed down in the same manner and it was difficult to believe how they could be composed by some particular persons.†

* Nirukta 1-20.

† Here, we need not refer to the view that the brahmins or priests deliberately spread the idea that the Scriptures were अपौरुषेय not of human origin, that वामदेव, वसिष्ठ and others were not the composers but merely the instruments of communication, with the object of attaching greater importance to the Vedas and maintaining their own superiority, since it rests merely on a conjecture.

No doubt, it is very curious that works like the Bráhmaṇyas, containing a good deal of chaff, from which a grain of gold is to be now and then discovered, should be classed as Śruti, on a level with the Samhitás, especially the Rik-Samhitá, which contains simple and pure prayers originating from a pious and innocent heart, full of grandeur and elevation. It may be partly the great antiquity and partly the love of elaborate and artificial sacrificial ritual, joined to a credulity natural to those times, that may account for the fact.

As opposed to श्रुति, there is the Smṛiti, or traditional works, of human origin, which are solely based on the श्रुति, and which are possessed of authority, only inasmuch as they have their foundation in the श्रुति. As Kumáрила, the great Mīmāṃsā writer remarks:—

‘पूर्वाविज्ञानविषयं विज्ञानं स्मृतिरुच्यते ।

पूर्वाविज्ञानाद्विना तस्याः प्रामाण्यं नावर्धयेत्॥’

Thus everything contained in the स्मृति is supposed to be confirmed by something corresponding in the श्रुति and when there is an antagonism between the dicta of श्रुति and स्मृति, well, the former prevails and the latter is to be rejected in its favour. ‘विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्’—It is to be noticed here, that the title स्मृति is applied not only to the Sūtra works but also to the metrical codes of Manu and Yājñavalkya, which however, we have not included in the Vedic literature.

To come to the first or Samhitá period, we have four Samhitás of the four Vedas, Rik, Sáman, Yajus and Atharvan. Of these the Rik-Samhitá is the oldest and the most important, not only from the point of view of the contents, but even from the orthodox stand-point.

This four-fold division of the Samhitās evidently presupposed an elaborate development of the sacrificial ritual, as even the simplest sacrifice required the four principal priests होतृ, उद्गातृ, अध्वर्यु and ब्रह्मन्, though the more elaborate sacrifices required not less than sixteen priests.—The following verso from Yāska's Nirukta states distinctly the functions of the four priests—

‘ऋचां त्वो वोषमास्ते पुष्यान् ।

गायत्रं त्वो गायति शक्वरीहृ ॥

ब्रह्मा त्वो षदति जातयिष्याम् ।

यज्ञस्य मात्रां चि मिमीत उ त्वः ॥’

The होतृ priest is to recite verses from the ऋग्वेद accompanying the offering of oblations, the उद्गातृ is to chant psalms at the sacrificial ritual, from the Sāmaveda, the ब्रह्मन् priest is to be a general superintendent to watch everywhere and to make corrections whenever any mistakes are committed in the general routine or particular details of the sacrifice. The ब्रह्मन् is thus required to be versed in all the Vedas. And the अध्वर्यु priest creates the very form or body of the sacrifice. All the manual labour, such as preparing the altar or वेदी, placing the logs of wood in a particular position, making the oblations &c. is the अध्वर्यु's duty. For this अध्वर्यु the Yajurveda which is a commixture of prose formulæ containing practical directions for the sacrifice and metrical portions, is meant. It must be noted here that originally there were only three vedas*, ऋक्, सामन्, and यजुस्, known as त्रयी, but that the fourth अधर्ववेद

* Cf. मालविकाग्निमित्र—I, verse 18—

मङ्गलालङ्कृता भाति कौशिक्या यतिवेषया ।

त्रयी विशद्वत्येव सममध्यात्माधिया ॥ .

which is evidently far removed in spirit from the old Vedas, was afterwards added to the triad. Thus the three Vedas presupposed their character of being subsidiary to the sacrifice. And from the point of view of the sacrificial ritual, the यजुर्वेद of the अश्वर्षि on whom falls the main burden of the sacrifice, should deserve precedence, but even the orthodox belief is in favour of regarding Rigveda as the first and of primary importance. Even Sāyana, who had first commented on the Yajurveda and who then proceeded to comment on the Rigveda, has to admit that Rigveda must be given precedence 'in such exercises as the learning of all the four Vedas, the continual study of them and that spiritual sacrifice which consists in the recitation of them.' In the well-known Puruṣasūkta, it is mentioned first of all—

‘तस्माद् यज्ञान् सर्वद्वतः ऋचः सामानि जज्ञिरे &c.—’

Not only is the primacy of the Rigveda established on account of its being mentioned first; it also follows from the fact that it is the cause of strengthening or confirming the parts of a sacrifice. Thus the Taittirīyas have the text—

‘यद्वै यज्ञस्य सामा यजुषा क्रियते सिधिलं तद् यदृचा तद्वदमिति’—

The छन्दोगs, too, recite a speech of Nārada's to Sanatkumāra, which also implies the primacy of the Rigveda—‘ऋग्येवं भगवोऽप्येति यजुर्वेदं सामवेदमाथर्वणं चेति’.

That Rigveda is the most ancient piece of literature and most important from the point of view of study will become clear in the course of subsequent lectures, on an examination of its language, thoughts, religion and philosophy. With the arrangement of the

contents of the Rigveda in particular, I shall deal in the next lecture.

It is owing to this distance between Rigveda and the other Vedas that some (*e. g.* Max Müller in his *Ancient Sanskrit Literature*) have thought it necessary to have four periods instead of three. Instead of one Mantra period they have two, the first 'उद्दस' period, and the 2nd मन्त्र period. The उद्दस period is the period when at first the different hymns and verses must have been first composed and given out as free and unrestrained expressions of the overflowing thoughts of the poetic Aryans. It is a creative and growing period, which was characterised by real poetry, when the spiritual or mental sacrifice was the only sacrifice, when a prayer was the most valuable offering that could be made to gods. To this period must be assigned the verses of the Rigveda as they first were given out. On the other hand the second period was one of compilation, and systematisation which saw the arrangement and grouping of the hymns in the form we have them at present. During this period, the sacrificial ritual gained dominance which is evidently the only guiding principle in the arrangement of the other Samhitás. Though from the point of view of the history of the human mind, the two periods are necessary, we have here contented ourselves with only one period for convenience and from the point of view of the literary products as we have them at present.

Thus leaving aside Rigveda, we shall now proceed to the Sámaveda Samhitá. In the first place, it must be stated that the Sámaveda does not really seem

to be an independent production, as it has taken many verses; a very large number, indeed, from the Rigveda. As we have said above the Sāma prayer book was specially intended for the उद्गाता priest who was to chant the psalms at the sacrifices. The Sathitā text proper of the Sāmaveda consists of two parts, the पूर्वाधिक and the उत्तराधिक. The first is divided into six lessons or प्रपाठक, each of which contains ten decades of stanzas, except the last which has only nine. This पूर्वाधिक is also called छन्द, छन्दसी or छन्दसिक. The verses of the पूर्वाधिक are also classified under the five following heads—1 आसीयम् treating of the God of fire. 2 ऐन्द्रम् treating of Indra. 3 वामानम् treating of the God of Wind. 4 आरुणम् and 5 क्षुक्षियम् Both treating of the supreme God, so named because those verses were proclaimed to the world by Aruṇa, the God of Dawn, and by Śukra, the preceptor of the Asuras, respectively. The ऋक्स, when chanted, are called सामानि. The book of सामन्स belonging to the पूर्वाधिक is called प्रकृति; while those belonging to the उत्तराधिक constitute ऊह and रहस्य. The peculiarity of the उत्तराधिक is that generally three verses are grouped together and form one ऋक, and the first of them occurs in the पूर्वाधिक; and this group of verses is chanted in various ways, with the सामन् so occurring in the प्रकृति. Hence the सामन्स of the पूर्वाधिक are called प्रकृति. At the end of the पूर्वाधिक comes the महानाम्नी which is considered by some as a part of the पूर्वाधिक, by others as a separate work. The उत्तराधिक consists of several sections referring to the following topics in order, 1 दशरात्र, 2 सप्तस्तर, 3 ऐकाह, 4 अहीन, 5 सत्र, 6 प्रायश्चित्त and 7 क्षुद्र.

RIGVEDA.

34

Collections of hymns arranged in a particular way, and set to music are called गान. I can not do more than refer only to the two modes of the recitation of the Sāmaveda. One is simple and applies to the mere सूक्त^s or hymns which are taken from the Rigveda generally and adopts three स्वर, the उदात्त, the अनुदात्त and the स्वरित. The उदात्त is high and emphasised, the अनुदात्त is low and the स्वरित occupies a somewhat middling position, thus differing from the mode of pronunciation in the Rig-veda hymns. The other mode, the musical chanting of the सामवेद is far more elaborate and complicate and has to do with seven notes called respectively कृष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ, पञ्चम, and षष्ठ, corresponding to the पञ्चम, मध्यम, गान्धार, ऋषभ, बद्ध, धैवत and निषाद respectively.*

From the सामवेद we now pass on to the यजुर्वेद, which is specially and solely meant for purposes of the sacrificial ritual and which is, therefore, quite different in character from the two संहिता mentioned above. The word यजुर्वेद is explained in various ways. 'आनियताक्षरावसानो यजुः' a Yajus is that, the number of letters in which is not fixed—'अद्यात्मको यजुः'—त्रिगुणं पञ्चमानो मन्त्रब्राह्मणात्मको यजुर्वेदः and the त्रिगुणत्व refers to either संहिता, पद and मन्त्र or to उदात्त, अनुदात्त and स्वरित. This यजुर्वेद is two-fold, शुक्ल or white or pure and कृष्ण or dark. A very curious story is told about this two-fold division of यजुर्वेद, by महीषर, just in the beginning of his भाष्य on the शुक्लयजुर्वेदसंहिता. Vyāsa, out of regard for the gradually degenerating intellectual powers of men, arrang-

* See the verses from नारदस्मृति quoted in Madras Catalogue of MSS. pt. 1.

white and black papas, at the command of the guru, swallowed up the यजुः thus vomitted, assuming the form of तित्तिरि birds. Thus the यजुः became dark and were called कृष्ण and तित्तिरीय.

यार० however was very sorry for the whole affair and worshipped the Sun, who came to him in the form of a horse (वाजी) and gave him the यजुः. Hence this यजुर्वेद is called ह्यह्म owing to the bright form of the Sun and वाजसनेयि after the वाजी form of the Sun. All this sounds like a fable no doubt. Perhaps शुक्ल or puro may refer to the fact that the वाजसनेयि माहेता is free from a mixture with the ब्राह्मणः or sacrificial directions interspersed here and there, as opposed to the कृष्ण यजुर्वेद which is really a mixture of both मन्त्र and ब्राह्मण in one.

Bhāṭṭa Bhāskara, a commentator on तैत्तिरीयसंहिता however says, in his introduction—'पूर्वं भगवता व्यासेन जग-

§ The cause of anger is elsewhere (i. e. Orlenta MSS. Cat. I, p. 39) stated thus—ये० asked his pupils to practise some austerities in order to make good for the मन्त्राद्वेषः. यार० seeing the inferiority and weakness of his fellows proposed that he should alone be entrusted with the austerities. At this ये० was enraged and thought him to be a despiser of the Brahmins.

द्वयकारार्थमेकीभूय स्थिताः वेदाः व्यस्ताः शाखाश्च परिच्छिन्नाः । तत्र वैशा-
म्पायनं नाम शिष्यं यजुःशाखातामाधिपत्ये नियुज्यते । स वै तं पाठं याज्ञ-
बल्क्याय श्रोवाचं स च तित्तिरीये सोऽपि च उखाय उखश्च आत्रेयाय ददौ
येन पदाविभार्मं चक्रे । अतश्चेयं शाखा आत्रेयीत्युच्यते । Perhaps the
संहिता might have been named तैत्तिरीय after this
तित्तिरि.

The छुक्क or वाजसनेयि संहिता of the यजुर्वेद which has
fifteen शाखाs as कण्व, मध्यन्दिन etc. from the fifteen fol-
lowers of याज्ञवल्क्य who first read them, is divided into
forty अध्यायs, each of which is again divided into short
sections called कण्डिकs, the total number of कण्डिकs in
the forty अध्यायs, amounting to 1975. The first 25
adhyāyas contain the formulas for the general sacrifi-
cial ceremonial; adhyāyas 1 & 2, those for the new and
full-moon sacrifices (दर्श and पूर्णमास); 3, for the morn-
ing and evening fire sacrifice, as well as for the sacrifi-
ces to be offered every four months, at the commence-
ment of the three seasons; 4 to 8 for the Soma sacri-
fice in general, 9 & 10 for two modifications of it (वाजपेय-
राजसूयज्ञाद्वसन्ताः); 11 to 18 for the construction of
altars for the sacred fires; 19 to 21, for the Sautrā-
maṇi, a ceremony originally appointed to expiate the
evil effects of too free indulgence in the Soma drink;
22 to 25 for the horse-sacrifice (अश्वमेध). The next
15 adhyāyas which follow, are of a considerably later
origin and they are called by the name of खिल or sup-
plements in the commentaries of उद्ब and महीधर. 26
to 29, contain sacrificial formulas which belong to the
ceremonies treated of in the earlier adhyāyas and must
be supplied thereto in their proper place. The ten
following adhyāyas 30 to 39 contain the formulas for

entirely new sacrificial ceremonies, i. e. the *पुरुषमेघ*, the *सर्वमेघ*, *पितृमेघ* and the *प्रवर्च*. The last *adhyāya* has no sort of direct reference to the sacrificial ceremonial. It is what is known as the *ईशावास्योपनिषद्*.

The *Saṁhitā* of the *कुण्डलवेद* is arranged in seven books (*अष्टक*s or *काण्ड*s) containing from five to eight lectures (*अध्याय*, *प्रश्न* or *प्रपाठक*). Each lecture is subdivided into *अनुवाक*s. The first *अनुवाक* corresponds with the first *कण्डिका* of the *छुक्र संहिता*, but all the rest differ, and so does the arrangement of the subjects. Many of the topics are indeed alike in both the *Saṁhitās*, but differently placed and differently treated. Thus the ceremony called *राजसूय* occupies the 8th *प्रश्न* of the first *अष्टक* and is preceded by the *वाजोय* and the mode of its celebration which occupy 14 sections in the preceding *प्रश्न*. Consecrated fire is the subject of the fourth and fifth books. The seventh book treats largely of the *ज्योतिषोत्तम* including the forms of preparing and drinking the *Soma* juice. §

Next we pass on to the last of the *Saṁhitās*, that of the *अथर्ववेद*, which is much later in origin and which thus forms the transition from the *संहिता*s to the *ब्राह्मण*s. The text of the *अथर्ववेद* consists of 20 *Kāṇḍas*, each *काण्ड* is divided into several *अनुवाक*s, and each *अनुवाक*

§ A general idea of the contents of the *यजुर्वेद* may be had from the following quotation from Macdonell's *History of Sanskrit literature*, (p. 183)—

"The religion of the *Yajurveda* may be described as a kind of mechanical sacerdotism. A crowd of priests conducts a vast and complicated system of external ceremonies, to which symbolical significance is attributed and to the smallest minutiae of which the

contains a number of Suktas. The contents of Kāṇḍa I. to VII. are distributed according to the number of stanzas contained in the hymns. In Kāṇḍa I. the hymns have on the average four stanzas, in II. five, in III. six, in IV. seven, in V. eight to eighteen, in VI. three; and in VII. about half the hymns have only one stanza each. Kāṇḍas VIII—XIII contain longer pieces. The contents of all these thirteen Kāṇḍas are indiscriminately intermingled.

The following five Kāṇḍas, on the contrary, are arranged according to uniformity of subject-matter. Kāṇḍa XIV. contains the stanzas relating to the wedding rite, which consist largely of Mantras from the tenth Maṇḍala of the Rig-Veda. Kāṇḍa XV. is a glorification of the Supreme Spirit under the name of Vrátya, while XVI. and XVII. contain certain conjurations. The whole of XV. and nearly the whole of XVI. moreover, are composed in prose of the type found in the Bráhmaṇas. Kāṇḍa XVIII. deals with burial and the Manes. Like XIV. it derives most of its stanzas from the 10th Maṇḍala of the Rigveda. XIX. consists of a

greatest weight is attached. In this stifling atmosphere of perpetual sacrifice and ritual the truly religious spirit of the Rigveda could not possibly survive. Adoration of the power and beneficence of the gods, as well as the consciousness of guilt, is entirely lacking, every prayer being coupled with some particular rite aiming solely at securing material advantages. As a natural result, the formulas of the Yajurveda are full of dreary repetitions or variations of the same ideas and abound with half or wholly unintelligible interjections, particularly the syllable *Om*."

mixture of supplementary pieces. XX., with a slight exception, contains only complete hymns addressed to Indra which are borrowed directly and without any variation, from the Rigveda. The matter of this last Kānda relates to the Soma ritual and is entirely foreign to the spirit of the Atharva-Veda. It was undoubtedly added to establish the claim of the Atharva to the position of a fourth Veda, by bringing it into connection with the recognized sacrificial ceremonial of the three old Vedas.

From an historical point of view, the Atharva Veda is far more important than the Yajurveda, inasmuch as the former is not at all liturgical in character. We have an insight into the habits and customs of the masses in general. To quote Whitney, "The most prominent characteristic feature of the Atharvaveda is the multitude of incantations which it contains; these are pronounced either by the person who is himself to be benefited, or, more often by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends; most frequently, perhaps, long life, or recovery from grievous sickness, is the object sought; then a talisman, such as a necklace, is sometimes given, or in very numerous cases, some plant endowed with marvellous virtues is to be the immediate external means of the cure; further, the attainment of wealth or power is aimed at, the downfall of enemies, success in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate."

The Atharva Veda is also named Brahma-Veda, or the Veda of the Brahman priest, the general director

of the sacrificial ceremonial. That this was a mere supposition to attract greater sacredness to it, while the Brahman was supposed to know all the three Vedas, is quite clear from the fact that in most of the old books, only the three Vedas are referred to. In Aitareya Brāhmaṇa 5-33, we have—"यद् कचैव होत्रं क्रियते यदुवाचयर्षे साप्नोर्ह्यं न्यासश्च त्रयी विद्या भवति अथ केन ब्रह्मरवे क्रियते इति वक्ष्ये विद्येति श्रुत्वा"—Even Sāyana in his introduction to the Brāhmaṇa on the अथर्ववेद has a large number of passages arrayed against him, denying the character of a fourth Veda to the work. And Sāyana further remarks, 'तदेवमाहुः भिन्नफलैश्च दत्तार्घ्यमासादिषु अयनान्तेषु त्रयीविहितं कर्मैव भोजितं ब्रह्मन् अनन्यलभ्यत्वाद् अथर्ववेदकसमधिगम्यत् इति स्थितम् । तद्वैद वेदिक-फलानि शान्तिकपौष्टिकानि कर्माणि राजकर्माणि अपरिमितफलानि तु वा-युकादिमहादानानि च अथर्ववेद एव प्राप्तेषादितानि ।' thereby admitting the different character of the work before him.

From the Mantras, now we go to the Brāhmaṇas and it is like passing from one world to another. The Brāhmaṇas are solely liturgical in character and pre-suppose an elaborate and most artificial development of the cult of sacrifice. All the trifling details of the sacrificial ceremonial are minutely treated and phantastic etymologies of words given with a sacredness and significance beyond all proportion attached to them. As said above, it is impossible to distinguish logically between Mantras and Brāhmaṇas. One must read both in order to have an idea of their nature. Haug, in his introduction to his edition of Aitareya Brāhmaṇa, very pithily distinguishes one from the other. "That part which contains the sacred

prayers, the invocations of the different deities, the sacred verses for chanting at the sacrifices, the sacrificial formulas, blessings and curses pronounced by priests is called Mantra, the produce of thinking....By Bráhmaṇa we have always to understand, that part of the Veda, which contains speculations on the meaning of the Mantras, gives precepts for their application, relates stories of their origin in connection with the sacrificial rites, and explains the secret meaning of the latter." Though their professed object is to touch the sacrifice, they allowed a much larger space to dogmatical, exegetical, mystical and philosophical speculations than to the ceremonial itself. Their characteristic feature consists in doubt, deliberation and discussion.

The Bráhmaṇas are prose works, with a queer, old style and the syntax represents the oldest stage in the development of the Sanskrit prose. Nothing can be simpler, only if you are once accustomed to it.

Not only, all the four Vedas have got their different Bráhmaṇas, but even different Śákhas of the same Veda have different Bráhmaṇas. The title ब्राह्मण may be explained in several ways, either as the works written by the Bráhmaṇ for the sacrificial ceremonies of the Bráhmaṇas or as works relating to the ब्राह्मन् priest or as works dealing with ब्राह्मन् i. e. prayer or sacrifice in general. The principal known ब्राह्मण of the Rigveda is the Altareja Bráhmaṇa relating to the शाकलशाखा of the कार्त्तिकेयिन् also called यजुर्वेद. A curious story regarding the origin of the work and

its title is told by Sáyana in his introduction to the **भाष्य** on the same. There was a sage who had many wives, and one of them was named Itará. She had a son whose name was Mahídása. The father neglected him and loved the other sons more than Mahídása and at a sacrifice, he allowed all the other sons to sit on his lap, but refused the honour to Mahídása. Thereupon Itará prayed to the goddess of Earth, who appeared at once and offered a divine throne to Mahídása and seated him there. The goddess then made him a great scholar. To Mahídása Aitareya, enlightened by the boon of the goddess of Earth, there appeared or was revealed, the Bráhmaṇa and the Âraṇyaka known by the name of Aitareya Bráhmaṇa and Aitareya Âraṇyaka.

The Bráhmaṇa is divided into 8 Pañchikás or pentads, each of which contains five Adhyáyas. Thus the whole work consists of 40 chapters. Here I cannot do more than very briefly indicate the contents of the book. Adhyáyas 1 to 13 treat of the duties of the **होतृ** priest in the **आग्नेष्टोम** sacrifice. Adh. 14 explains the meaning of the term **अग्निष्टोम** and several other matters. Adh. 15 to 17 describe the **उक्थ्य**, **बोद्ध**, **अतिरात्र** and other sacrifices. Adh. 18 contains the rules to be observed by the **होतृ** priests. Adh. 19 to 24 treat of the duties of the **होतृ** priest at the twelve minor sacrifices. Adh. 25 treats of the expiatory ceremonies to be performed by the Yajamána, the time of performing the Agnishtoma sacrifice and the duties of the Brahman priest. Adh. 26 to 30, treat of the duties of the **वायस्तुत**, **सुव्रह्मण्य**, and the six minor priests at the Soma sacrifice. Adh. 31 to 40 treat of the sacrifices to be

performed by a क्षत्रिय, and the mutual relation of the Bráhmaṇas and the Kshatriyas.

The other Bráhmaṇa of the Rigveda is named कौषीतकि ब्राह्मण and represents the बाष्कलशाखा.

The सामवेद has got several Bráhmaṇas, of which the ताण्ड्य or पञ्चविंश, the षड्विंश a supplement of the previous one, are well-known.

The रुक्णयजुर्वेद has also got the तैत्तिरीय ब्राह्मण and the शुक्लयजुर्वेद has got the शतपथ ब्राह्मण so called because it consists of 100 Adhyāyas. This work, is, next to the Rigveda, the most important production in the whole range of Vedic literature. The Bráhmaṇas have not only provided the priests with the details of sacrificial ritual; but they also contain the basis of grammar and etymology which were afterwards developed to such a great extent as to attain the dignity of science. If we bring together all the scattered etymological passages in the several Bráhmaṇas, they would make a good निरुक्त by itself, and one may notice in Yáska's Nirukta, the frequent quotations from Bráhmaṇas (ending with इति इ विज्ञायते or इति ब्राह्मणम्) which he brings in support of the particular etymology he proposes. More important than this is the fact that the Bráhmaṇas contain the germs of the later epic tales. Janamejaya, the celebrated King of the Kurus in the Mahábhārata, is mentioned here for the first time, in this शतपथ ब्राह्मण. The Pándus, however, who proved victorious in the epic war are not to be met with in this any more than in the other Bráhmaṇas, and Arjuna is still a name of Indra. But as the epic Arjuna is a son of Indra, his

origin is doubtless to be traced to this epithet of Indra. Of two legends which furnished the classical poet Kālidāsa with the plots of two of his most famous dramas, one is told in detail, and the other is at least alluded to. The story of the love and separation of Purúravas and Urvaśī, already dimly shadowed forth in a hymn of the Rīgveda, is here related with much more fulness. While Bharata, son of Dushyanta and of the nymph Śakuntalā, also appears on the scene in this Brāhmaṇa.

To the Atharva Veda is attached Gopatha Brāhmaṇa which consists of two books, the first containing five chapters, the second six, both being evidently very late in origin.

Though the Brāhmaṇas, represent, no doubt a most interesting phase in the history of the Indian mind, still, judged as literary productions, they are most disappointing. The general impression that they produce is one of pedantry and, if I may say so, sometimes of downright absurdity. There is no lack of striking thoughts; of bold expression, of sound reasoning and curious traditions in these collections, but these are only like precious gems set in brass and lead. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarian pedantry. They disclose to a thoughtful eye, the ruins of faded grandeur, the memories of noble aspirations. The decline and degeneration of the simple and pure spirit of the Rīgveda is seen everywhere, accompanied by a complete misunderstanding of the old Vedic literature, resulting from

the idea that everything is subsidiary to sacrifice. How this spirit affected the general Vedic exegesis on traditional lines, will be more fully explained on another occasion.

To this period of the Vedic literature also belong works going by the name of आरण्यक and उपनिषद्, which many times form only the concluding portions of the several Bráhmaṇas, but which on account of the absolutely distinct character of their contents and language also, deserve to be reckoned as a class of literature by itself. The आरण्यक are so called, perhaps because they were works to be read in the forest (अरण्ये) as opposed to the regular Bráhmaṇas which were to be read in the village (ग्रामे). Sáyana on the तैत्तिरीयारण्यक says—

‘अरण्याध्ययनादेतवारण्यकमितियेते ।

अरण्ये तदधीयतेत्येवं वाक्यं प्रचक्ष्यते ॥’

Or the reason might be that these आरण्यक were the Bráhmaṇas for the vow of the anchorite, as they contain explanations of the ritual and allegorical speculations thereon. This is alone possible for the वानप्रस्थ as a substitute for the actual sacrificial observances which were no longer practicable. Thus, the आरण्यक form a natural transition to the speculation of the Upanishads, altogether emancipated as these are from the imitations of a formal cult. Thus it may be seen that these three classes of works the ब्राह्मण proper, the आरण्यक and the उपनिषद् mark three consecutive stages, not only in the Indian thought in general but in the life of every individual person. The ब्राह्मण advocating

the actual observances of the sacrifice are meant for the गृहस्थ, the आरण्यक whose subject is the allegorical sacrifice, for the वानप्रस्थ and the उपनिषद् purely philosophic, for the संन्यासिन्. They mark the three distinct paths to निःश्रेयस, i. e. कर्म, उपासना and ज्ञान.

Coming to उपनिषद् in particular, they mark an absolutely different path from that of the works that preceded them in the Vedic canon. The Upanishads, not known by the title of Veda, are, however, included in the श्रुति and are at present the most popular works. They are popularly called वेदान्त, inasmuch as they form the closing part of the Vedic canon or revelation or because they contain the highest and ultimate goal of the Veda as they deal with मोक्ष or Highest Bliss. They are, as it were, the kernel of the whole revelation. It is to be noted that though they are looked upon as the basis of all the six आस्तिक दर्शन still it is only one of these the उत्तर मीमांसा or वेदान्त (not to speak of the different kinds of वेदान्त) that has received the title as such. Knowledge and not mere ceremonial, is the way to happiness, that is the keynote of the works we are now considering. The overdoing of the sacrificial cult brought on its own downfall, which culminated in the Upanishads.

The word उपनिषद् originally meant a sitting, a confidential secret sitting, in contrast to परिषद् or संसद् i. e. an assembly, and then, a secret teaching, a secret doctrine, a रहस्य. उपनिषद् are frequently spoken of as:— इति रहस्यम् (दृष्टि ० ८), यद्वा आदेशः (छा० ३-५-२.), परमं यद्वा (कठो० ३-१७.). An attempt to maintain secrecy with regard to abstruse and therefore easily misunderstood

doctrines seem to be implied in such warnings as in—
 'इदं वाच तज्ज्येष्ठाय पुत्राय पितामह्य प्रभूयात् प्रणाययाय वाऽन्तेवासिने' (छा.
 ३-११-५). One who has read the Upanishads may have
 been constantly struck by the feature that a teacher
 refuses to impart any instruction to a pupil, who ap-
 proaches him, until by persistence in his endeavour, he
 has proved his worthiness to receive the instruction, as
 is illustrated, for instance, by the story of नाचिकेतस and
 the god of death (in कठो.) or by that of इन्द्र and प्रतवर्न
 (कौषी.).

Originally there must have been one उपनिषद् for every
 शाखा of the four Vedas, just like the ब्राह्मणसः. At present
 we know of the following उपनिषद्ः, ऐतरेयोपनिषद् representing the ऐतरेयिन्ः, the कौषीतकि, the कौषीतकिन्ः, both these
 उपनिषद्ः, of course, belonging to the ऋग्वेद. छान्दोग्य belongs
 to the सामवेद. तैत्तिरीय, कठ and श्वेताश्वतर belong to the छण्यजु-
 वद् while बृहदारण्यक and ईश to the सूक्त यजुर्वेद. The number
 of उपनिषद्ः belonging to the अथर्ववेद is large, amongst
 which मुण्डक, माण्डूक्य and प्रश्न may be mentioned. The ten
 principal उपनिषद्ः known as दशोपनिषद्ः are बृहदारण्यक, ऐतरेय,
 छान्दोग्य, तैत्तिरीय, ईश, केन, कठ, प्रश्न, मुण्डक and माण्डूक्य. The
 उपनिषद्ः are wonderful works and no sufficient idea of
 them can be had without actually reading some of them
 at least. What is this world? Who am I? What becomes
 of me after death? such questions are asked and
 boldly answered. Of course, there is an absence of a syste-
 matic uniformity about them. They are, as it were, so
 many guesses at truth. The freedom and breadth of
 thought, which we meet with in the Upanishads is only
 marvellous, and can be brought home to the reader if
 only he is reminded of the fact that not only the Ved-

ántins but also, the सांख्य^s and योग^s, the वैशेषिक^s and नेयायिक^s profess to derive their several doctrines from the उपनिषद्^s which are the fundamental basis and which are the final court of appeal, in cases of dispute. I need not attempt to give a synopsis of any of these उपनिषद्^s as these are easily accessible and much indeed has been written on them both in English and in the Vernaculars. Before taking leave of them, however, it would not be out of place if I refer to the question, what do the Upanishads teach, which has been answered in various ways. Many eminent scholars, along with the orthodox people especially about Mahārāshtra hold that the Śāṅkara Vedānta represents the true teaching of the Upanishads. In spite of the many inconsistent and mutually incoherent texts met with therein, the Śāṅkara Vedānta has best succeeded in accommodating all and evolving one definite system therefrom. According to this view the kernel of the Upanishads may be summed up as follows—

- (1) The átman is the knowing subject within us.*
- (2) The átman, as the knowing subject, is itself unknowable. §
- (3) The átman is the sole reality.† It is the metaphysical unity which is manifested in all empirical plurality; thus hinting that all plurality is a mere माया.—

* Cf. Br̥h. 3-8-11; 'नाम्यदतोऽस्ति द्रष्टुं नाम्यदतोऽस्ति श्रोतुं नाम्यदतोऽस्ति मन्तुं नाम्यदतोऽस्ति विज्ञातुं—'

§ Br̥h. 3-4-2. 'न दृष्टे ईदृशं पश्येः न श्रुतेः श्रोतारं शृणुयात् न मतेः मन्तारं मन्वीयात् ॥ न विज्ञाते विज्ञातारं विजानीयात् ॥'

† Br̥h. 2-4-5. 'आत्मनो वा अरे दर्शनेन श्रवणेन मत्वा विज्ञानेन हृदं सर्वं विदितं भवति.'

Thus, these people say that though the expression *माया* in the strict sense of ignorance or *अविद्या* or illusion may be of a later date, still the doctrine that the universe is illusory was taught by the Upanishads; and that the older the texts of the Upanishads are, the more uncompromisingly and expressly: do they maintain this illusory character of the world of experience.

On the other hand, others hold the view that the Upanishads contain no one doctrine, which appears from the fact that all the six systems of philosophy try to deduce their doctrines from the Upanishads; that even the germs of the so-called *नस्तिक* schools like the *बौद्ध* and *जैन* were present in them. This view is well stated in the very first paragraph of his *Vaishnavism* by Dr. Bhandarkar, which may bear quotation, as it points out very succinctly the standpoint from which we must regard the Upanishads. 'The old Vedic gods became indissolubly involved in the elaborate and mechanical system of worship that had grown up. Speculations as regards the appropriateness of the rules and modes of worship and their efficacy as regards man's good in this world and the next, became prevalent. But all this did not satisfy the religious spirit of the people. Religious speculation of a more natural order came to be established about the close of the hymn-period and was continued into that of the Upanishads. The various problems about god, man, and the world engaged the attention of many thinkers and a variety of solutions was arrived at. It is generally believed that the Upanishads teach a system of Pantheism; but a close examination will show that they teach not one, but

various systems of doctrines as regards the nature of god, man and the world and the relations between them. The religio-philosophic systems of modern times which are mutually inconsistent, quote texts from the Upanishads as an authority for their special doctrines. These references to the old books are correct in the most prominent cases but when the advocates of the systems force into other texts of an opposite nature a meaning consistent with their own special doctrines, they are manifestly wrong. That the Upanishads teach not one but various systems must follow from the fact that they are compilations just as the Rigveda-Samhitá is. The speculations of the old seers were clothed by them in words, and these were handed down orally and came to form a large floating mass'.

From the Bráhmaṇa-period now we pass on to the third and the last period of Vedic Literature, viz. the Sūtra period; from Śruti we now pass on to Smṛiti. The Sūtra works form the connecting link between the Vedic and post-Vedic Literatures. The style of these works, the Sūtra style, is very peculiar and stands unrivalled in the history of all the literatures of the world. If the Bráhmaṇas erred on the side of verbosity and repetition, these erred on the side of brevity. A सूत्र means an aphorism, a sentence, most artificial, enigmatic and as brief as possible. The सूत्रs were like so many keynotes as it were, and everything else was to be supplied from the memory. The Sūtras, from a literary point of view, have absolutely no artistic value and they are quite unintelligible without commentaries. For the sake of brevity, certain technical words or संज्ञाs and

the birth of a son. And this desire for brevity may be explained thus. The Brâhmanas and other works regarding the sacrificial ritual became so voluminous and bulky that it became almost impossible to remember them and utilize them. Hence the necessity of short and convenient treatises which can be easily committed to memory, was felt. Of course in the days when the ritualistic observances were actually in full vogue, these सूत्र treatises could not have been as obscure and unintelligible to them for whom they were meant as they became afterwards; for, in early times many things must have been quite familiar and plain which we have now no clue to understand exactly.

In this Sûtra literature, there stand out most prominently, the six Vedâṅgas. This name does not imply the existence of six distinct books or treatises intimately connected with the sacred writings, but merely the admission of six subjects the study of which was necessary either for the reading, the understanding or the proper sacrificial employment of the Veda. The six doctrines commonly comprehended under the title of Vedâṅgas, are Śikshâ (pronunciation), Chhandas (metre), Vyākaraṇa (grammar), Nirukta (etymology),

Jyotisha (astronomy), and Kalpa (ceremonial), which we shall now briefly review in order.

Sâyaṇa defines a शिक्षा thus—‘ शिक्षयन्ते वेदनायोपदिश्यन्ते स्वरवर्णादयो यत्रासौ शिक्षा—It was a name given to works containing rules regarding the proper pronounciation of the Vedic texts. The prose work now known as शिक्षा (generally printed at the end of the Saṁhitâ along with other Vedāṅgas) must be, no doubt, a very modern work and one of the least successful attempts pre-supposing many similar works in the past. These शिक्षा works must have been originally embodied as chapters in the Brāhmaṇas, *e. g.* in तैत्तिरीय आरण्यक, but later in more scientific treatises known by the name of the प्रातिशाख्यः. “These प्रातिशाख्यः were written for practical purposes; their style is free from cumbrous ornaments and unnecessary subtleties. It is their object to teach and not to edify; to explain, not to discuss.”† The word प्रातिशाख्य literally means ‘that which belongs to every शाखा.’ As the sacred texts were handed down by oral tradition, it must have happened in the course of time that the spoken language must have rapidly undergone changes, so that the language of the scriptures was looked upon as antique and old. Besides, different persons or groups of persons must have differed from each other in the matter of the pronounciation of the texts, which gave rise to different शाखाः or recensions of one and the same Vedic text. So that ultimately the necessity of laying down certain rules regarding the phonetics and metre was felt, in order to stop any further chan-

† Ancient Sanskrit Literature—p. 116.

ges. Thus came into existence the प्रातिशाख्य^s each intended for a particular शाखा.

Here I may explain to you, students of Veda, the proper signification of the term शाखा and other allied words. शाखा literally means a 'branch' and is very vaguely used by the orthodox people. The four Vedas are often spoken of as the four branches or शाखा^s of the Veda in general. But more properly the word applies to a text of the Veda as read and handed down in a particular school, just corresponding to our modern readings or recensions. The शाखा^s of the same Veda differed very little from each other, except in the matter of certain peculiarities of pronunciation or the addition or omission of a few verses, here and there. Thus शाखा means a particular text and not a particular school. Thus a ऋग्वेदी ब्राह्मण during the performance of his सन्ध्यायन्त्रन, before uttering his name, says 'शाकलशाखा-ध्यायी' one who reads or studies the text of 'the Rig-veda as handed down by the शाकल^s, as opposed to the बाष्कल^s now, however, extinct.

शाखा leads us to चरण which is also a word very promiscuously used. It is explained by जगद्धर in his commentary on the मालतीमाधव thus—'चरणशब्दः शाखा-विशेषाध्ययनपरिकृतापन्नजनसंघवाची'—a number of men formed into one body, as pledged to the reading of a certain शाखा of the Veda. Thus चरण denotes the aggregate of the students of a particular recension of the Vedic text. परिषद् is another word in this connection, meaning an assembly of Brāhmanas meeting together and containing men belonging to different चरण^s. According to Manu and Yājñavalkya, a परिषद् ought to consist of

twenty-one Brāhmaṇas well-versed in philosophy, logic and theology. Parāśara says—"चत्वारो वा त्रयो वापि वेद-
वन्तोऽग्निहोत्रिणः । ब्राह्मणानां समर्था ये परिषत्ता विधीयन्ते ॥" Thus a परिषद् corresponds to University which may consist of persons belonging to different चरण or colleges. And the books or treatises belonging to a परिषद् are called पार्षद which may contain not only the प्रातिशाख्य concerning the several शाखा of the चरण but other kinds of treatises also.

There is one प्रातिशाख्य written by शौनक, for the शाकलशाखा of the Rigveda. Another, there is for यजुर्वेद attributed to कात्यायन and the चतुराध्यायिका also by शौनक forms the प्रातिशाख्य for the Atharva Veda. Of these, I may briefly notice here the contents of the शाकलप्रातिशाख्य by शौनक, just in order to give you an idea of what kind of works these so-called प्रातिशाख्य are. Of course, this शाकलप्रातिशाख्य seems to be comparatively later in origin as it is a mixture of Sūtras and Anushtubh Ślokas here and there, which latter were the special dominant feature of the post-Sūtra works. It is divided into 3 Adhyāyas, each of which is again divided into 6 pāṭalas of which there are thus 18 in all. The 1st pāṭala treats of letters, vowels and consonants, their varieties and peculiarities and other technical matters and is named परिभाषापटल. The 2nd pāṭala treats of Saṁhitā and especially the combinations and mutations of vowels, and is named संहितापटल. The 3rd treats of accents and is named स्वरपटल. Pāṭalas 4, 5 and 6 treat of the combinations and mutations of consonants, the 4th and 5th being respectively called सन्धिपटल and नत्तिपटल, नत्ति being a technical term meaning the change of dentals to linguals. 7 to 9

treat of the circumflex accent, 11 of the elision of nasals etc., 12 of the compound letters, 13 of the origin of letters, of the different प्रयत्न^s or internal efforts, which precede the utterance of letters, 14 of the powers of letters, 15 of the rules for reading the Veda within certain proscribed times, 16 to 18 of metres, their feet and their presiding divinities.

The second वेदाङ्ग is छन्दम् which is also for the purpose of the proper reading and reciting of the Vedic texts. As seen above, the closing sections of the शौनक's प्रातिशाख्य treat of this very subject. The वेदाङ्ग work known at present is the work by विक्रल, whi , however, cannot be the oldest वेदाङ्ग. For, Piṅgala's work treats of the Vedic as well as classical metres looking upon both as equally important. Just like शिक्षा, we have whole chapters in Brāhmaṇas and Aranyakas, explaining and accounting for the names of the different metres. Of the Vedic metres in particular I intend to treat more fully in another lecture.

The third वेदाङ्ग is व्याकरण or grammar, which is necessary for the understanding of the Veda, and the work which now passes for this वेदाङ्ग is the अष्टाध्यायी of पाणिनि. This must not have been originally the वेदाङ्ग proper, since, as said by me elsewhere, the अष्टाध्यायी deals mainly with the classical Sanskrit, and only by way of exception with the Vedic Sanskrit. It is more reasonable to suppose that the work marks the last attempt in this province, which on account of its great merits acquired such a great celebrity as to supersede almost all that had been written on grammar before it, so that except the names and some particular rules

of former grammarians, we have little left of this branch of literature, except what occurs occasionally in the प्रातिशाख्यः.

Two other Sūtra works on grammar deserve to be noticed here, both belonging to a period anterior to Pāṇini ; one, the Sūtras on the उणादि affixes and the other the क्रिदसूत्रः. The उणादि affixes are those by which nouns are formed from roots, the nouns being used in a conventional sense, and not in strict accordance with their radical meaning. They are called उणादि, because in the Sūtras, as we have them, उण् is the first-mentioned affix. In their present form, the Sūtras seem to treat the Vedic words as exceptions.

The क्रिदसूत्रः treat only of the accent and as the accent is used in Vedic words only, this second collection of सूत्रः is only meant for the वेदः.

The fourth Vedāṅga, to which now we shall turn our attention is the निरुक्त concerning itself with the derivation or etymology of words, and as such necessary for the understanding of the Vedic text. This Vedāṅga is at present represented by the work of यास्क. It is necessary here, in order to avoid confusion, to distinguish the two works from each other, which are both attributed to यास्क. One is निघण्टु consisting of mere lists of words, and the other is the commentary on the same ; and it must be the former work which is regarded as the Vedāṅga. The peculiarity of this Vedāṅga is that it is solely devoted to Vedic words. The निघण्टु or समान्नाय consists of three portions, divided according to the subject-matter of the words. The first of these is called the नैघण्टुक काण्डः, where, for the

most part, lists of synonymous words are given. This portion occupies the first three अध्यायसः. In the first of these words connected with things relating to space, time etc. in this and other worlds are given. In the second, words connected with men, their limbs etc. and in the third, words expressing qualities of both the preceding objects, such as thinness, shortness etc. are given. The fourth अध्याय which forms the second portion of the समाम्नाय or the vocabulary is called नैगम काण्ड ; since for the most part, it consists of Vedic obsolete words and homonyms ; for this reason, it is also called ऐकपदिक काण्ड. The fifth and the last chapter of the समाम्नाय, forming the third portion is called देवतकाण्ड ; for the names of the देवतासः or deities are given therein.

On this vocabulary is written a commentary which is also called निरुक्त and which is very important for several reasons. First, it represents the type of the earliest classical style and in this respect stands by itself. Secondly, it is the oldest known attempt in the field of the Vedic exegesis, unparalled in respect of ingenuity and boldness, at the same time, firmly founded on the material provided by the Bráhmaṇas and Aranyakas, which are full of passing references to etymological explanations of words.

This Nirukta consists of twelve chapters followed by two more परिशिष्ट अध्यायसः; each chapter being divided into several खण्डसः or sections. Of these the first three adhyāyas form the नैषण्डुककाण्ड dealing with the words in the first three adhyāyas of the original Nighaṇṭu. Adhyāyas 4 to 6 form the Naigama or Aikapadika

Kāṇḍa, dealing with the Vedic obsolete words contained in adhyāya 4 of the Nighaṇṭu. And the remaining six adhyāyas form the Daivata Kāṇḍa, corresponding to the 5th adhyāya of the Nighaṇṭu. The most interesting portion is the introduction which covers the whole of the first adhyāya and a part of the 2nd, as well as the seventh adhyāya which is a nice and brief introduction to the study of the Veda.

Yāska begins with 4 parts of speech, नाम, आख्यात, उपसर्ग and निपात—nouns, verbs, prepositions and other indeclinables which he defines and distinguishes from each other clearly ; and then proceeds to establish the main stand-point of the school to which he belongs, viz. that all nouns are derived from verbs, after refuting in his own way all that can be said against the same. I abstain from quoting the discussion in full, since a separate course of lectures bearing on Nirukta alone has been arranged for you. However, I cannot but quote the remarks of MaxMüller in this connection.—* “I doubt whether even at present, with all the now light which comparative philology has shed on the origin of words, questions like these could be discussed more satisfactorily than they were by Yāska. Like Yāska, we maintain that all nouns have their derivation, but like Yāska, we must confess that this is a matter of belief rather than of proof. We admit with Yāska, that every noun was originally an appellative and in strict logic, we are bound to admit that language knows neither of homonyms nor synonyms. But granting

*Ancient Sanskrit Literature —p. 168—169.

that there are such words in the history of every language, granting that several objects sharing in the same predicate, may be called by the same name, and that the same object possessing various predicates, may be called by the different names, we shall find it as impossible as Yāska to lay down any rule why one of the many appellatives became fixed in every dialect as the proper name of the Sun, the Moon, or any other object or why generic words were founded on one predicate rather than another. All we can say is what Yāska says, it was so स्वभावात्: by itself, from accident, through the influence of individuals, of poets or law-givers. It is the very point in the history of language, where languages are not amenable to organic laws, where the science of language ceases to be a strict science, and enters into the domain of history."

Next Yāska proceeds to explain the purpose served by Nirukta, in which connection, there is a very interesting discussion whether the Mantras of the Veda (for whose understanding Nirukta is mainly intended) are possessed of a meaning or not. Even in Yāska's time it appears that the Vedic language had become old and antique and the Vedas were so far removed in time that such questions as the above could be freely and boldly discussed. He concludes the first chapter with some verses eulogising him who knows the meaning of the Vedas. The second chapter opens up with a statement of the canons which he lays down for the derivation of words. In the case of those words where the accentuation and formation are grammatically regular and where there is a direct

connection between the meaning of the word and the appellative power of the root, they should be accordingly treated, (there is no difficulty), but where no such thing is possible, we should only look to the sense of the word and try to derive either on the ground of some common meaning or even of some common letters. It is with the 5th Khanda of the 2nd adhyâya that the derivation of the regular lists of words begins.

I cannot leave this subject, without asking each and every student of R̥igveda to read the book and to remember, that but for Yâska's attempts at explanation, howsoever unreasonable they might appear to us sometimes, though the existence of some traditional authority for the interpretations and derivations he offers is implied, many a verse of R̥igveda would have remained absolutely unintelligible to us. I may, however, briefly refer to two points. The first is that Yâska is far prior to Pāṇini as is evident from the facts that पाणिनि quotes his name in the Sūtra 'यस्कादिभ्यो गोत्रे' (II. 4. 63.), that many grammatical संज्ञास occur in पाणिनि's work, which he does not define, being probably well known in his time and having been already well defined and explained by his predecessors; whereas in the very beginning of Yâska's work, it is thought necessary to explain the distinction between nouns and verbs. The same follows from the fact that an improvement on the treatment of prepositions is to be observed in Pāṇini's grammar, both as regards the different sub-divisions of them and their meanings. The second point to be noticed is that Yâska, the author of the Nirukta is a different person from Yâska, the author of the Nigha-

ṅtu and for the following reasons—Yāska himself says towards the end of the first adhyāya of the Nirukta, that there were Ṛishis who had a direct revelation of Dharma. They communicated the Mañtras by oral instruction, to those who came after them and had not such a knowledge. Their successors again becoming unfit for oral instruction, prepared this work (i. e. the Samāmnāya or Nighaṅtu), the veda and the Vedāṅgas. Here Yāska the author of Nirukta distinctly says that the निघण्टु was the work of some former ऋषिः. The second argument in the same direction is that although Yāska invariably explains the words, just according to their order in the Nighaṅtu, he in one case makes an exception viz., with the words दावने and अकृषारस्य (IV. 17). In illustrating the use of these words, Yāska quotes a part of a verse from the Veda in which both the words occur, but in a different order. On this दुर्ग in his वृत्ति on the Nirukta remarks.—‘The order of the words in the Mañtra is अकृषारस्य दावने but in the Samāmnāya, the order is the reverse of that in the Mañtra namely दावने अकृषारस्य. Hence it is known that the Samāmnāya is related by some Ṛishis and that the commentator is different from them. Lastly at the conclusion of his work, Yāska says—‘A salutation to Yāska.’ Here he must have been doubtless thinking of his ancestor, who was the author of the Samāmnāya.

The fifth Vedāṅga is कल्प or ritual, which is specially intended for the proper application of the Vedic texts. The कल्पसूत्रs proper are based upon the Brāhmaṇas which are full of rich material, and these presuppose a methodical and fixed distribution of the

sacrificial ritual amongst the different kinds of priests. They contain the rules referring to the sacrifices, with the omission of all things which are not immediately connected with the ceremonial. They are more practical than the Bráhmaṇas which for the most part are taken up with mystical, historical, mythological, etymological and theological discussions. The following remarks of Sáyana in his commentary on the Baudháyana Sūtras will serve to give us an idea of the nature and purpose of the Kalpasūtras—‘तत्र तावद्विध्यर्थवादमन्वात्मना त्रिधा व्यवस्थितो वेद-
राशिः । विधिविहितमर्थवादप्ररोचितं मन्त्रेण स्मृतमभ्युदयकारि भवतीति ।
ततश्च चोदितानां कर्मणां सुखावबोधाय भगवान् बोधायनः कल्पमकल्पयत् ।
यतो ब्राह्मणानां भान्त्यं दुरवबोधतया अतो न तेः सुखं कर्मावबोध इति
कल्पसूत्राणीमानि प्रतिनियतशाखातिरान्गीचक्रुः पूर्वाचार्याः । कल्पस्य वैश-
द्यलाघवकात्स्न्यप्रकरणशुद्ध्यादिभिः प्रकर्षैर्युक्तस्य । etc.’*

There are two कल्पसूत्रs for the द्वौतृ priests,—one by आश्वलायन, and the other by शाङ्खायन. Of these the आश्वलायन औतसूत्रs are divided into two main parts, each part consisting of 6 Adhyáyas, and each Adhyáya being again divided into several कण्डिकाs. They deal with दर्श and पौर्णमास and such other Vaidic sacrifices. Those of you who would like to know more about the work, I may refer to the edition in the Bibliotheca Indica, which also contains a good synopsis of the several topics treated therein.

There are several Sūtras for the अध्वर्यु priest, of which the Sūtras of बोधायन and आपस्तम्ब belonging to the कृष्णयजुर्वेद and those of कात्यायन to the शुक्लयजुर्वेद may be mentioned here. The सूत्रs for the ceremonial of the

*A. S. L. — p. 170. ‘The कल्पसूत्रs have the advantage of being clear, short, complete and correct.’—

उद्गातृ priests who followed the सामवेद are ascribed to लाङ्कायन and ब्राह्मयण both following the authority of the ताण्ड्यब्राह्मण.

"The कल्पसूत्र^s are important in the history of Vedic Literature, because they not only mark a new period of literature and a new purpose in the literary and religious life of India, but they contributed to the gradual extinction of the numerous Brāhmaṇas which to us are, therefore, only known by name. The introduction of a Kalpa-Sūtra was the introduction of a new book of liturgy.....In a short time, the authors of Kalpasūtras became themselves the founders of new charaṇas, in which the Sūtras were considered the most essential portion of the sacred literature, so that the hymns and Brāhmaṇas were either neglected or kept up under the name of "the hymns and Brāhmaṇas of the new charaṇas" having ceased to form by themselves the foundation of an independent tradition or school." *

To this same class of literature also belong two other classes of Sūtras, the Grihya Sūtras and the Sāmāyāchārika Sūtras. Both are included under the common title of Smārta Sūtras, in opposition to the श्रौत सूत्र^s, noticed above. These latter deal with rites and sacrifices enjoined by the Vedas and thus derive their authority from श्रुति (i. e. मन्त्र^s and ब्राह्मण^s.) The former, however, derive their authority from स्मृति or immemorial tradition. The गृह्य Sūtras deal with ceremonies performed by the married house-holders

chiefly for the benefit of the family; where as the सामयाचारिक Sūtras deal with rules to be observed by the rising generation regulating the various relations, of everyday life. It is these, also called as धर्मसूत्रs, in which are to be discovered the originals of the later metrical law-codes such as मनुस्मृति, याज्ञवल्क्यस्मृति and others. Of the गृह्य सूत्रs there may be mentioned here, the परस्कर गृह्यसूत्र belonging to the माध्यंदिन शाखा of the यजुर्वेद, the गोभिल गृह्यसूत्र for सामवेद, and the आश्वलायन and शाङ्खायन गृह्यसूत्रs for the ऋग्वेद. The आश्वलायन गृह्यसूत्र consists of four adhyāyas, being sub-divided into 24, 10, 12 and 2 कण्डिकास or sections respectively. The topics dealt with, are पाकयज्ञ or the sacrificial ceremony which is intended to impart to a man excellence or perfection, a peculiar fitness without which he would be excluded from the sacrifices, and from all the benefits of his religion, देवेभ्यो बलिहरण offering oblations to Gods, चैलकर्म or the ceremony of cutting the hair of the child born, उपनयन or the ceremony of investing him as a student and handing him over to a गुरु, under whose care he is to study the scriptures and to perform all the offices of a ब्रह्मचारिन् or a religious student, समावर्तन or returning from the गुरु's house, after having served his apprenticeship and grown up to manhood, विवाह or marriage and other ceremonies relating to the life of a householder, domestic rites in which certainly there is more of human interest than in the great sacrifices described in the श्रौत सूत्रs. The offerings themselves are generally of a simple nature and the ceremonial does not require the assistance of a large class of professional priests. A log of wood placed on the fire of the hearth, an

oblation poured out to the gods or alms given to the Brâhmanas, this is what constitutes a षाकयज्ञ*. In all this यज्ञ ritual, is disclosed that deep-rooted tendency in the heart of man to bring the chief events of human life in connection with a higher power, and to give to our joys and sufferings a deeper significance and a religious sanctification.

The last वेदाङ्ग to be noticed is ज्योतिष or astronomy which is represented by one little tract, the object of which is not to teach astronomy, but a more practical one, viz. to convey such knowledge of the heavenly bodies as is necessary for fixing the days and hours of the Vedic sacrifices. Even in Brâhmanas and Âranyakas, we find frequent allusions to astronomical subjects, and even in the hymns we find traces which indicate a certain advance in the observation of the moon, as the measurer of time. It is note-worthy that the name of the moon is the same† in Sanskrit, Greek and German and that it is derived from a root which originally means 'to measure'. So also the intercalary month is referred to in Rîgvêda I. 25-8.

So far we have described the six Vedâṅgas which form the most important literature of the Sûtra period. So also we noticed above the Grihya and Sâmayachârîka Sûtras. Now I have to draw your attention to some miscellaneous works of less importance belonging to this period, which scarcely deserve the name of literature. Such, for instance, are the Anukramanîs or

* The several kinds of spiritual or metaphorical यज्ञ described in Adh. IV. of Bhag-Gîta may be noticed in this connection.

† der Mond (Ger.).

systematic indices to various portions of the ancient Vedic literature. Amongst these stands out most prominently the Sarvānukramanī of Ṛigveda, by Kātyāyana. It gives the first words of each hymn, the number of verses, the name and family of the poets, the names of the deities, and the metres of every verse. Śhaṅgagururishya tells us in his Vedārthadīpikā, a commentary of this Sarvānukramanī, that before Kātyāyana, there existed one index of the poets, one of the metres, one of the deities, one of the Anuvākas, the old chapters of the Ṛigveda and one of the hymns, and that these indices were composed by Śaunaka, to whom the well-known work Brihad-devatā is also ascribed. For Yajurveda, there are three Anukramanīs, one for the आग्नेयी शाखा of the Taittirīyas, the other for the शाखा of the चारायणीयस and the third for the माध्यन्दिन शाखा of the वाजसनेयिणः. For Sāma-Veda the oldest अनुक्रमणी is the आर्षेय ब्राह्मण, other existing अनुक्रमणी being much later. For the Atharva-Veda, there is one बृहत्सर्वानुक्रमणी.

Besides these अनुक्रमणीs there is a class of works called the परिशिष्टs or appendices, which deserve a mention in passing. One of them is the चरणव्यूह ascribed to शौनक, a treatise on the various schools into which the Vedas had branched off, briefly narrating the traditions relating thereto.

The style of the Parisiṣṭas is less concise than that of the Sūtras. The simple anushtubh śloka preponderates. Still the Parisiṣṭas have not yet fallen into that monotonous uniformity, which we find in works like the Mānava-Dharma-Sūtra or the later Purāṇas. They, therefore, may be considered the

very last outskirts of Vedic literature, but they are Vedic in their character and they must be supposed to have originated at the expiring moments of the Vedic ages. Their object is to supply information on the theological or ceremonial points which had been passed over in the Sûtras, most likely because they were not deemed of sufficient importance, or because they were supposed to be well-known to those more immediately concerned. And what they treat, they treat in a popular and superficial manner; and they show clear traces of intellectual and literary degeneracy.

LECTURE III.

THE ARRANGEMENT OF THE RIGVEDA.

Rigveda is not a book—but it is a library and a literature—Its unique character—Principles of arrangement—Ashtaka, Adhyāya and Varga—Māṇḍala, Anuvāka and Śukta—Rishi, Devatā and Ohhandas—The internal arrangement of the several Māṇḍalas—The Vākhilya hymns—The Apri hymns—Earlier and later Rishis—The criteria for distinguishing between older and later hymns—grammatical forms—vocabulary, peculiarities of Sandhi—Metro—Rigveda hymns found in Atharvaveda—Criterion of ideas.

In the course of the last lecture, I tried to give you a general idea of the literature known as Vedic including both the Veda proper and works related thereto. In this lecture I mean to deal with one book in particular and that is the संहिता of the ऋग्वेद. Here, however, in the beginning, I have to give you a caution, that when we call Rigveda a book, we must not understand the statement literally. If a book means a work written by one man, with unity of time and ideas, well, Rigveda is far from being a book. It is rather a literature in itself, a library composed of several books which can be individually distinguished from each other. The form in which at present we have the संहिता of the ऋग्वेद clearly shows that the different hymns were composed long before they were brought

together and systematically arranged with certain principles underlying. That the different portions of the Saṁhitā represent different stages chronologically follows from various indications of language, vocabulary and style, grammatical inflections, metre and last of all, ideas. As said in my last lecture, Ṛigveda as a work of literature stands by itself, in point of language and thoughts apart from other works belonging to the Vedic canon. There is something which characterises Ṛigveda and stamps it with an individuality of its own. In spite of this unity, however, there is a variety or plurality in the Ṛigveda itself. This is the most important thing which every student of Ṛigveda must bear in mind, and which never struck the orthodox exegesists. Though Ṛigveda is much more natural in character than other Saṁhitās and is not purely liturgical like others, still there are distinct principles of a deliberate arrangement and the influence of priests, which would be made clear, when we consider the divisions into which the whole of the Ṛigveda Saṁhitā is divided.

There are two ways of dividing the contents of the Ṛigveda, one into Ashtakas, Adhyāyas, and Vargas, and the other into Maṇḍalas, Anuvākas and Sūktas. Of these, the former is not at all important and nothing but mere convenience of study is at its root. Ṛigveda is divided into eight Ashtakas, each Ashtaka consists of eight Adhyāyas, and each Adhyāya consists of several Vargas, a Varga being usually made up of five ऋक्स or verses, sometimes more or less. This is the division popular with the वैदिकs with whom a वर्ग is the measure

of a lesson. This division is purely mechanical and comparatively modern.

The second division, however, though no doubt mechanical in character, has, however, some scientific historical principles to support it. That it is very old follows from the fact that it was known even to the ब्राह्मणः. There are ten Maṇḍalas. The first Maṇḍala contains twenty-four Anuvākas or sections, the second, four, the third and fourth, five each, the fifth, sixth and seventh, six each, the eighth, ten, the ninth, seven and the tenth, twelve Anuvākas. Each अनुवाक consists of a number of सूक्तः or hymns, not the same for all and each सूक्त is made up of a number of verses or कक्षः. Before we understand the principle of arrangement which underlies this division, it is necessary to remember that every Sūkta has a ऋषिः, देवता and छन्दः a seer (or we may say, a composer), a deity and a metro, without whose knowledge the meaning of a hymn can not be properly understood nor can the hymn be efficiently applied. अविदित्वा ऋषिं छन्दो देवतं योगमेव च । योऽध्यापयेज्जपेद्वापि पापीयाञ्जायते तु सः ॥ Śāy. Intr. p. 73.

What these ऋषिः, देवता and छन्दः mean is briefly stated by Kātyāyana in the beginning of his Sarvānu-kramanī. 'यस्य वाक्यं स ऋषिः । या तेनोच्यते सा देवता । यदक्षर-परिमाणं तच्छन्दः । अर्थेऽस्तव ऋषयो देवताश्छन्दोभिरुपाधावन् ।' About the देवताः and छन्दः I shall speak more fully in subsequent lectures. As for the ऋषिः, I have told you already that they are not, from the orthodox point of view, regarded as composers or writers but as seers, as Śāyana remarks in his commentary of the very first

verse of Rigveda, 'अतीन्द्रियस्य वेदस्य परमेश्वरानुग्रहेण प्रथमतो दर्शनाद् कवित्वम् etc.'

Now coming back to our ten Mandālas, we notice that Mandālas, 2 to 7 are homogeneous in character and arrangement, while 1, 8, 9, and 10 have different principles underlying them. The Mandālas from 2 to 7 are each of them ascribed to one Rishi or one family of Rishis. Thus the कविs of these मण्डलs are यत्समद्, विश्वामित्र, यामदेव, अत्रि, भरद्वाज, and वसिष्ठ respectively or their descendants. Not only the existence of a common seer characterises those मण्डलs, but even there are definite principles prevailing in the sequence of the hymns in each मण्डल itself. Thus as a rule, the first group of hymns in each Mandāla is addressed to Agni, the 2nd to Indra, and the rest to miscellaneous deities. Further the arrangement of the hymns in each of the groups proceeds on the principle that every following hymn has a less number of verses or कव्यs than the preceding one with only a very few exceptions of hymns about whose character there prevails a doubt. As an example of this diminishing order of verses, we may examine the 7th Mandāla with which we would be more particularly concerned.

Hymns following the law. Exceptions.

| | | |
|--------------------------|-----------|-----------|
| Agni-group | ... 1-14 | ... 15-17 |
| Indra | ... 18-30 | ... 31-33 |
| Vīśvedevás | ... 34-54 | ... 55 |
| Maruts | ... 56-58 | ... 59 |
| Sūrya, Maruts and Varuṇa | ... 60-65 | ... 66 |

| | | | | |
|--------|-----|-------|-----|----|
| Asvins | ... | 67-73 | ... | 74 |
| Ushas | ... | 75-80 | ... | 81 |

Thus it may be seen that all violations of the law of the diminishing number of verses occur at the end of a group. The probable explanation may be that the shortest hymns which stand at the end of each group, were at sometime through whim or misunderstanding combined. So also if allowance is made for later additions, it may be seen that these books 2 to 7 form a series of collections which contain a successively increasing number of hymns.

No such definite principle of arrangement can be discovered with regard to the 8th book, though the Kaṇva family predominates amongst its Ṛishis.

The ninth Maṇḍala has a peculiarity of its own as far as the arrangement is concerned. All the hymns in this Maṇḍala are, without exception, addressed to one deity and that is the Pavamāna Soma. The hymns are composed by the same Ṛishis as those of books, 2 to 7. Thus it may be probable that all the Soma hymns of the Ṛishis of books 2 to 7 were, as it were, taken out and collected together into one separate book, and at the same time arranged with regard to the metre. Thus we see, that hymns 1-67 are in Gáyatrī metre, 68-86, in Jagatī, 87-97 in Trishtup, and the rest 98-144 in miscellaneous metres.

Maṇḍalas 1 and 10 form the youngest portion of Rigveda. Of these, Maṇḍala 1 contains 14 groups each ascribed to one common Ṛishi and having hymns arranged with regard to the deities, thus showing the same principles of arrangement as characterise books 2 to 7.

Thus to take an instance the first group of Maṇḍala 1. is made up of 11 hymns all ascribed to वैश्वामित्र मधुच्छन्दस, of which hymn 1 is addressed to Agni, 2 to Vāyu, 3 to Aśvins and Indra and the rest all to Indra.

Thus it may be likely that these shorter collections forming book 1, were later prefixed, as it were, to the family books (i. e. 2 to 7), which latter must have served as the model for the internal arrangement of the former.

The tenth Maṇḍala is indeed an aggregate of supplementary hymns clearly showing their familiarity with the 1st nine books. The only unity which connects the different hymns of the Maṇḍala is chronological. In this Maṇḍala, we find a series of collections arranged in the descending order of the number of hymns in each, and extending from X 1 to X 84. From X 85 to 191, we find single hymns arranged in the descending order of the number of stanzas contained in each.

From all this it appears that Maṇḍalas 2 to 7 generally formed the oldest portion, the nucleus, as it were, to which M. 1 was prefixed and M. 8, 9 and 10 were affixed. That even the ancient Brāhmins looked upon the R̥gveda as made up of three portions, follows from the fact that the R̥ishis were divided broadly into three divisions—1st इतरश्मिन्: i. e. those of 100 verses, (meaning the ऋषि of the 1st Maṇḍala each of whom seems to have contributed nearly 100 verses.); 2ndly माध्यमाः i. e. the middle ones (referring to the

Rishis of 2 to 7) and 3rdly छुत्रसूक्ताः and महासूक्ताः i. e. Rishis of shorter and longer hymns.*

We have also to notice here a group of eleven hymns known by the name of 'Válakhilya' which stands by itself and which is generally put at the end of the 8th Maṇḍala. They are printed as hymns Nos. 49 to 59 of Maṇ. VIII. in MaxMüller's edition. They are not recognised by older writers, not reckoned in the division of Maṇḍalas and Anuvákas, not commented on by Sáyana, though mentioned in Kátyáyana's Sarvánu-kramaní. That these do not naturally belong to the place where they are found, is quite clear. The earliest interpretation of the name Válakhilya is found in Taittiríyaráṇyaka I. 23. 'स तपोऽतप्यत । स तपस्तप्त्वा शरीर-मधुवृत । तस्य यन्मांसमासन्ति तौऽरुणाः केतवो वातरक्षना ऋषय उदतिष्ठन् । ये नखास्ते वैखानसाः । ये बालास्ते बालखिल्याः ।' Thus we see here that the word बाल or बाल in बालखिल्य is taken not in the sense of 'a child', but 'hair.' The fact that that these disturb the regularity of both the Maṇḍala and Ashtaka divisions shows that they were later additions.

I have also to notice here the अग्नी hymns which are peculiar in character. They resemble the hymns which we find in the Sāma and Yajurvedas, being evidently composed for sacrificial purposes. There are ten of these scattered about in the ten Maṇḍalas. They generally contain 11 verses each, addressed to eleven separate deities in the following order—verse 1 to

* Of. Advaitya Grihya-Sūtra, III. 4.—'अथ ऋषयः शतार्चिनो माध्यमा वृत्तमदो विश्वामित्रो वामदेवोऽग्निर्भरद्वाजो वसिष्ठः प्रगाथाः पावमान्याः छुत्रसूक्ता महासूक्ता इति etc.'

Agni ससंमिद्ध, 2 to तदूनपात्र or नराशंस (two aspects of Agni.), 3 to इळाः or gifts, 4 to बर्हिः or sacrificial pile of grass, 5 to देवीः द्वारः, 6 to उषासानक्ती, 7 to देव्यो होतारो (i. e. Agni and Âditya etc.), 8 to सरस्वती, इळा and भारती, 9 to त्वष्टृ (the creator,) 10 to वनस्पति, (the tree of the sacrifice), and 11 to स्वाहाकृतिः. See for instance VII. 2. The position of these artificial hymns necessarily pre-supposes a deliberate arrangement on the part of the collectors.

You have to remember that the text of the Rigveda is found in two forms, संहिता and पदपाठ. In the latter the words or पदः are separately shown; whereas in the former, they are combined by the rules of Sandhis. Now we find that six verses in the Rigveda (VII. 59. 12; X. 20. 1; X. 121. 10; X. 190. 1—3) are not found analysed in the Pada-text, but only given there, over again in the Sāmhita form. This shows that these verses were not acknowledged as truly Rigvedic, a view justified by internal evidence.

So far we have shown, only on the ground of the external arrangement of the different hymns, that the Rigveda can not be one book but many books, to the older amongst which, the younger ones were later prefixed or affixed. There are, however, other considerations also which point in the same direction when once we proceed from the historical point of view.

In the hymns, themselves, we have indications of the earlier and later generations of Rishis, and also of earlier and later hymns. Here I would content myself with giving references from the 7th Maṇḍala only.

18.1-त्वे ह यत्पितरश्चिन्न इन्द्र विश्वा वामा जरितारो असन्वन् ।, 220.॥
 ये च पूर्वे कवयः ये च नूनाः इन्द्र ब्रह्माणि जनयन्त विप्राः ।, 29. 4-उतो वा
 तं पुरुषा इदासन् येषां पूर्वेषामशृणोः कवीणाम् ।, 53.1 ते चिद्धि पूर्वे कव-
 यो गृणन्तः । ' 76.4 त इद् देवानां सधमाद् आसन् कतावानः कवयः पूव्यासिः ।
 91.4 पुरा देवा अनवथास आसन् ।

In all these passages old and new कवयिs are distinctly spoken of.

56.23 भूरि चक्र मरुतः पित्र्याणि उक्थानि ।, 15.4 नवं तु स्तोममग्नये
 दिवः द्येनाय जीजनम् ।, 59.4 अभि व आवर्त्तु सुमति नवीयसी, । 61.6 प्र
 वां मन्मानि कचसे नवानि कृतानि ब्रह्म जुहुषन् इमानि ।, 93.1 शुचिं तु
 स्तोमं नवजातमथ इन्द्राद्री वृत्रहणा जुषेथाम् ।

In these passages, old and new songs or prayers are spoken of. From these allusions, it is quite evident that the hymns of the Rigveda were composed by different generations of sages, and that they extended over a long period of time.

When we have once admitted the fact that the ten Mandalas of the Rigveda have gathered up the work of many periods and that the original composition of the hymns was probably the work of several centuries, then we can discover several criteria by which to distinguish earlier from later hymns. I shall here briefly notice only some of them.

First is the criterion of grammar and language. It has been found by a searching scrutiny of the particular grammatical forms in the Veda that certain forms are more frequently found in earlier hymns. I shall notice some of them here.

1 From nouns in अ, the Instrumental Singular mas. or neuter in आ—e. g. यज्ञा I. 168-1a, हिमा X. 37-10 b, उक्था IV. 33-10 a and so on.

2 Old declensional forms from radical stems in आ *e. g.* धियधि, शुचिधे, कृष्टिप्रः, जास्पत्या and so on.

3 The Instrumental sing. in ई—*e. g.* आचिनी, अप्रभृती, ऊती, प्रभृती, शमी, श्रुष्टी, हस्तच्युती and so on.

4 The neuter plural in ऊ, *e. g.* उरू, त्रिधात्, वसू, वीहृ सहन्तु, and so on.

5 The vocatives in वः and मः from stems in वन्त and मन्त; *e. g.* अत्रिवः, सहस्वः, स्वधावः, हरिवः हविष्मः and so on.

6 The forms मद्य, तुभ्य, अस्मभ्य, sometimes found in the text in Sandhi combination, to be restored in accordance with the metre—*e. g.* VII. 29. 1 a तुभ्य (required by the metre), VII. 32-21 c; VII. 90-2 b; अस्मभ्य VII. 74-5 d; VII. 78-1 d; VII. 79-4 a; VII. 81-6 b.

7 Unaugmented forms of historical tenses—*e. g.* तक्षत्, दुद्रवत्, प्रथिष्ट, भरत्, भुवत्; etc.

8 All forms of the Perfect Subjunctive Active—*e. g.* चिकितः, जुजोषः, ततनः, दीदयः, वधर्षत्, मामहः, मुमुचः, etc.

9 Perfect participles without reduplication except विद्वांस—*e. g.* विद्वांस, वाद्वांस, मीळहूवांस, and साह्वांस.

10 Forms of the 2nd per. dual and plural of the root-Aorist, having strong stems—*e. g.* कर्तम, कर्त, कर्तन, गन्तम, धात, धातन.

11 The Aorist Imperative forms in सि—कर्षि, जेषि, दार्शि, धक्षि, नेषि, भक्षि, यक्षि, वाक्षि, etc.

12 The Aorist Imperative form योषि, whether from बुध् or य्.

13 The middle participle in सान from the स्र Aorist—अर्चसान, कृञ्जसान, मन्वसान, सहसान.

14 The Infinitives in तये and their derivatives—*e. g.* इष्टये, इन्वधातये, पीतये (पूर्व—०८ सोम—), वीतये, सातये (वाज—).

- 15 The infinitives in ध्ये.
- 16 The infinitives in वने—*e. g.* दावने, etc.
- 17 The infinitives in से or असे-अर्वसे, कचसे, कञ्जसे.
- 18 The pronoun स्य, त्य.

The following words are characteristic of the earlier portion of the R̥gveda—

अक्तु—'beam'; अत्य—'swift'; अग्नि and its compounds; आभीष्टि—'help', and its compounds; अवः and its derivatives like अवस्तु etc.; कजीषिन्—'direct'; क्षिति—'dwelling'; चनः—'delight' and चनस्य, चनिष्ठ etc.; चर्षणि—'mortal'—and its compounds with root nouns *e. g.* चर्षणिष्ठ etc.; compounds ending with चन्द्र-अश्वचन्द्र, पुरुचन्द्र, etc.;—the verb and adj. तुज्; compounds ending in तूर् 'conquering, *e. g.* वज्रतूर्, सप्ततूर् etc.; compounds beginning with तुवि—*e. g.* तुविजात, तुविदेष्ण etc.; दैस् 'to excel'—दैसन, दैसः, दैसिष्ठ पुरुदैसस्, सुदैसस् etc.; so also दस्म, दस्त्र; दुवः; देवताति; मन्त्र with compounds; मन्मन् 'thought' with compounds; वाज 'prize' and compounds; विप्र—'a poet'; भवः 'glory'.

On the other hand words connected with disease, magic and popular belief, so also technical terms chiefly of ritual and philosophy are characteristic of the later parts of the R̥gveda which are allied to the Atharvaveda.

Certain peculiarities of Sandhi also may be pointed out as characteristic of the earlier or proper R̥gveda. Thus we find that very generally, final अ and आ are regularly combined with an initial vowel or diphthong following; and final इ, ई, उ, ऊ are regularly combined with similar vowels. But before dissimilar vowels they are regularly used with hiatus, except perhaps in

the case of dissyllabic propositions followed by the augmented tenses of the verbs to which they belong.

So also words ending in अः, ए, ओ lose their final element, before an initial vowel following, and are therefore all alike treated as ending in अ with hiatus ; and similarly words ending in ऐ and औ are treated as ending in अ. But duals both of nouns and of verbs ending in ए are unaltered.

According to the rules of classical Sanskrit, final अः becomes औ and final ए is unaltered, if the next word begins with अ, but the initial अ is lost. This Sandhi is comparatively rare in the R̥gveda proper or its earlier part, but is considerably common in the later portions. We find on the whole that a hiatus is more common than the combinations, though we have instances where Sandhi takes place in position in which it never takes place in classical Sanskrit *e. g.* in the case of duals ending in आ, ई and ऊ, especially when followed by हव.

Secondly, we have the criterion of metro. The metres which are combinations of eight-syllabled and eleven or twelve--syllabled feet like उग्निरु, ककुध, बुहती, सतोबुहती and अत्यष्टि, which are practically unknown in later literature may be presumed to belong to the more distinctively early parts of the R̥gveda. The Vedic Anushtubh can be also easily marked from the later or epic Anushtubh. Here I give two verses representing the two kinds of अनुष्टुभ.—Vedic Anushtubh—I. 11. 5.

तुअं बलस्य गोमत अपावरत्रिषो बिलम् ।

तुअं देवा आविभ्युषः तुज्यमानास आविभुः ॥

Epic Anushtubh—X. 136. 7.

वायुरस्मा उपामन्यत् पिनाष्टि स्मा कुनक्षमा ।
 केशी विषस्य पात्रेण यद् रुद्रेणापिबत् सह ॥

which, as we see, is very similar to the अनुष्टुप् of Bhárata and Rámáyana.

Another criterion for the same is the occurrence of a R̥gveda hymn in the Atharvaveda. If a complete hymn or a fragment or even any part of it beyond one stanza is repeated in the Atharvaveda, it is a strong indication of the later character of that hymn. Thus for instance VII. 55, 5—8; VII. 59. 12; VII. 104.

There is last of all the criterion of subject matter. Broadly speaking the R̥gveda hymns may be divided into two classes, religious and secular. Of course, a very large majority of the hymns belongs to the first class, while those belonging to the second class are comparatively few. The great majority of hymns are invocations and adorations of the gods therein addressed, whose keynote is a simple outpouring of the heart, a prayer to the eternal, an invitation to them to accept favourably the gift reverently consecrated.

On the other hand there are other hymns containing references to the details of ritual, the particular kinds of priests and their functions, which show a general tendency to deify everything connected with sacrifice. Such hymns clearly mark a later stage as compared with the hymns described in the last paragraph. Briefly speaking hymns belonging to the earlier parts of R̥gveda are prevaillingly characterised by the following ideas, of which simplicity of worship is the most prominent. The kindling of the sacred fire before dawn as if to ensure the return of day-

light and the preparation of the sacred drink and poetic inspiration, it is these three ideas that are the dominant features of the early Rigveda. Agni and Indra are the principal deities, the former is the homely priest and the messenger between men and gods; the latter is the physical god, warlike in spirit who broke asunder the clouds and brought down rain. On the other hand, the idea of addressing विश्वेदेवाः marks a later stage. So also the deification of prayer, of the doors of the sacrificial chamber, of the kusa grass and so on, all this belongs to the later parts of the Rigveda.

So also वानस्तुति or hymns in praise of the liberal donations from patrons and princes to priests necessarily pre-suppose a fully elaborated ritual and the establishment of the practice of having hired priests to whom fees were paid.

So also hymns which are philosophical in character, asking such questions as whence we come, who we are, where we go, no longer satisfied with the conception that such and such a god created heaven and earth etc. are distinctly later in character and mark the period of transition from the Mantras to the Bráhmaṇas.

So also poetic riddles and satirical hymns belong to the later period. Hymns containing references to magic and exorcism and charms, which are distinctly allied to the contents of the Atharvaveda in character as also didactic hymns mark a later stage. In a word, all those passages which record for us, as it were, the first distinctively Indian efforts to lay the foundations of philosophy, astrology and magic are to be looked upon as later in character.

Rigveda is full of myths but they are boldly related in the early hymns of the Rigveda, generally in single stanzas ; as for instance, the warlike deeds of Indra and the clever resources and cures of the Aśvins. But in the later hymns of the Rigveda, the myths appear in a dramatic form, and the theme is not historical but social. The dialogue between Purūravas and Urvāśī X. 95, the tale of Agastya and Lopāmudrā I. 179, and the tale of Yama and Yamī, the parents of the human race X. 10, may be cited as instances. In such hymns, the poets for the first time wrestle with the moral and æsthetic problems associated with the relationship of man to woman. The idea that the woman is the temptress, there is no truth in the friendship of women, they have the hearts of hyænas which so conspicuously prevails in later Sanskrit literature has its germs in these later portions of Rigveda. So also we have here the germs of the ascetic theories which afterwards became the conspicuous features of Brahmanism and Buddhism.

LECTURE IV.

THE WORK DONE BY MODERN SCHOLARS

(In the field of the Study of R̥gveda).

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The advance of oriental studies—1784, the Asiatic Society of Bengal—Colebrooke—Friedrich Rosen—Roth, the founder of modern Vedic studies—St. Petersburg Lexicon—Weber—Max Müller—His sympathetic and liberalising spirit—Ancient Sanskrit Literature—Muir's Original Sanskrit Texts—Haug's Aitaraya Brāhmaṇa—Translations of the R̥gveda—Wilson, Grassmann and Ludwig—Kaegi's R̥gveda—Vedische Studien by Goldner and Pischel—Whitney's Grammar—Oldenberg's notes on R̥gveda—Concordance and Index—Pandit's Vedārthayātna—Mr. Tilak's two books—Srutibodha.

In the course of the last two lectures, I hope to have succeeded in giving you a general idea of the literature known as Veda and of the R̥gveda in particular. Now I should proceed to speak on the method of studying R̥gveda and on the principles which should guide that study. But before doing that I believe it would be useful and interesting too, to know what has been done in the field of the study of the R̥gveda by modern scholars as well as by the ancients. Nay, even it is necessary for a student of R̥gveda to know the amount and quality of the work done in the direction, without having a general view of which he

can not confidently and critically proceed with the study.

One of the many benefits conferred by the British rule in India, is the revival of oriental learning—especially of Sanskrit learning on modern and critical lines, and its introduction into Europe. The important place which Sanskrit holds at present not only in the Indian Universities but in most of the prominent European Universities also is the result of the sympathy of our rulers with ancient learning. Sanskrit learning in almost all its branches has been zealously cultivated by European scholars. Critical editions of texts, reviews, fixing the chronology of works and authors, the study of old inscriptions, the collection of old MSS., these and many more have been the several aspects of the manifold activity in the field of Sanskrit study. But nothing exceeds the work done in the field of Vedic study in particular, especially that done in Germany, which, to our great surprise, in this respect, is far ahead of England. It is a matter of still greater surprise that whereas there is not a single complete translation of the *Rigveda Samhitā* in any of the Indian vernaculars, there are two such in German and two in English, not to speak of the many commentaries and studies bearing on *Rigveda* in these two languages. It is the German language which has the honour of having a dictionary of the Sanskrit language on historic and comparative principles—a dictionary, a like of which no other classical language can boast of. And it must be remembered that a European scholar is generally free from the orthodox prejudices and the excessive patriotism re-

sulting therefrom which sometimes hamper proper critical work on the part of an Indian scholar for whom it is very difficult to get rid of their influence. So also there are certain inevitable faults which characterise the work of European scholars, owing to their remote distance in spirit and tradition from the Indian point of view. Of this more later on. In the meanwhile I intend to take a brief survey, very brief indeed, of the work done by European scholars in the field of the study of R̥gveda in particular. No completeness is attempted and any important omissions may be excused.

It was about the middle of the 18th century that the great French writer Voltaire, in his 'Essai Sur les Moers et L'esprit des Nations' highly praised the ancient wisdom of the Brāhmaṇas which he discovered in the Ezour-veidam, which was afterwards proved to be a forgery by some missionary of the name of Robertus de Nobilitus. It was not till the year 1784, that the study of Indian ancient learning was based on a firm foundation, the year when the Asiatic Society of Bengal was founded. The following year saw a translation of the Bhagavad-Gītā, by Wilkins. The year 1805, however, marked an epoch in the course of Vedic studies when Colebrooke contributed to the Asiatic Researches his paper "on the Vedas, the sacred writings of the Hindus". The paper is a lengthy survey of the whole of the Vedic literature extending over more than a hundred quarter pages, which may be read with advantage even to-day, and which does high credit to the author, especially when we take into consideration the state

of Sanskrit learning in his day, and clearly shows his grasp and accuracy. It would be interesting to read the conclusion of his essay, especially in the light of the present day condition of Vedic studies. "The preceding description," says he "may serve to convey some notion of the Vedas. They are too voluminous for a complete translation of the whole; and what they contain would hardly reward the labour of the reader, much less that of the translator. The ancient dialect in which they are composed and especially that of the three first Vedas, is extremely difficult and obscure and, though curious, as the parent of a more polished and refined language (the classical Sanskrit), its difficulties must long continue to prevent such an examination of the whole Vedas, as would be requisite for extracting all that is remarkable and important in these voluminous works. But they well deserve to be occasionally consulted by the oriental scholars." * How far this judgment has turned out to be correct, I leave to you to judge. I have specially to recommend Colebrooke's instance to you, young students of R̥gveda, because this oriental scholar had at first a strong disgust for oriental learning, of which he was cured by no other antidote than the study itself of that learning. Do remember, my young friends, that he who once styled Wilkins, the translator of Bhagavad Gītā, "Sanskrit-mad" § and the Asiatic Miscellany, "a repository of nonsense", and the Institutes of Akbar, "a dung-hill in which, perhaps,

* Colebrooke's Essays Vol. I. p. 113.

§ Colebrooke's Essays Vol. I. Memoir pp. VII, VIII.

a pearl or two might be found," became afterwards such a zealous orientalist, the first to light the torch of Vedic studies.

About twenty years later, a German, Friedrich Rosen, recognized the true worth of this Vedic literature in the rich collection of Vedic MSS. mostly made available through the efforts of Colebrooke. He undertook with zeal the editing of the oldest work viz. the *Rigveda*, but died in 1837 before the first eighth was published, as "*Rigveda Samhitā, liber primus, Sanskritē et latine 1838*".

It was in the year 1846, that a real, enduring impulse was given to the study of Veda, which saw the small but epoch-making work by Rudolph Roth,—'Zur Literatur und Geschichte des Veda'. "It inaugurated a movement which since then has irresistibly led all Sanskritists to the Veda."* This Roth occupies a unique position in the history of the Vedic studies. He gave an absolutely new turn to its course and is regarded as the founder, as it were, of the inductive and historical method, in that domain. The St. Petersburg Sanskrit-German Lexicon in 7 volumes, marks an era and amply testifies to the indefatigable zeal and industry of Roth and Boethlingk. In this stupendous dictionary every word is traced from the oldest to the latest work of literature, from the *Rigveda* down to classical literature, and the different meanings classified which the word possesses at different stages of its existence. All the passages where a word occurs have been brought together and

* '*Rigveda*' by Kaegi, p. 2.

thence by comparison its meaning is fixed. In this dictionary, of which Sanskrit must be very proud, we can, as it were, see the history of every word from the period when the Aryans first settled themselves in the land of the seven rivers, to the period which saw the bloom of the most elaborate and artificial classical literature. Almost all works then available have been drawn upon. No student of Rigveda can do without this dictionary in which an article, as it were, has been devoted to about every important word. The Vedic part was taken up by Roth, whereas the post-Vedic was taken up by Böthlingk.

Next came A. Weber, another great German Orientalist, who gave a detailed and valuable survey of the Vedic books, in his "Academische Vorlesungen über Indische Literature geschichte" 1852. His 'Indische Studien' is a remarkable repository of oriental learning in all its branches, Veda, philosophy, grammar, lexicography and so on; and though the conclusions at which he arrived may be sometimes wrong still the work done and its extent and the author's versatility cannot but fill us with wonder and admiration. His 'History of Sanskrit Literature' translated into English is well-known to the Sanskrit students at the B. A.

From Weber we pass on to another genius, the highest in the field of oriental learning of our time, I mean, Max Müller, whose name will be ever remembered by Sanskrit students. A man of wonderfully versatile genius, he has written numbers of volumes on almost all the branches of the oriental learning, Vedic exegesis, comparative philology comparative mythology,

philosophy, grammar and so on. His lecture-system, and the lucid flow of language which generally characterises his writings, has contributed to popularise Sanskrit learning; but above all, what stands foremost in his writings is the sympathising spirit with which he is actuated. No literature can be properly studied or understood or criticised unless you first read it with sympathy; and this sympathy is the most conspicuous trait of Max Müller's. Here I may quote what Prof. Bloomfield says of him* "The Hindus called him Moksha-mūlāra, during his latter days. It happens that Moksha is the Sanskrit word for 'Salvation' and Mūla means 'root'. To the Hindus his name means 'Root-of-Salvation', or as we might say, with a different turn, 'Salvation Müller.' I do not imagine that Müller believed in the Hindu salvation, which is release from the chain of lives and deaths in the course of transmigration. But if freedom of mind partakes of the flavour of Salvation, 'Salvation Müller' he was. Max Müller's eminence as a scholar and writer is well-known to you; less generally well understood, perhaps, is the liberalising quality of his thought, which he exercised untiringly during more than half a century. Among Europeans he was pre-eminent for the spirit of sympathy and fairness which he brought to the study and criticism of Hindu religious thought."

Is it not very curious indeed that the *editio princeps* of the whole of Ṛigveda Saṁhitā, the oldest and the most highly valued work of the Hindus, with the

* 'Religion of the Veda'—Bloomfield. p. 54.

commentary of Sāyana should have been edited in England by a German Professor? Yet it is quite in keeping with the phenomenon of the destinies of millions of Hindus being entrusted to the care of Englishmen so far removed from each other, not only in distance but in spirit, and temperament, customs and habits. However, there is nothing strange in all this when we remember the fact that we all come from the same Indo-European stock, as has been proved now conclusively on grounds of comparative philology and comparative mythology. This edition of Rigveda placed the Vedic studies on a firm foundation, and since its appearance, they have progressed with wonderful rapidity. 'Ancient Sanskrit Literature' is another monumental work, in which Max Müller takes a detailed survey of the Vedic literature, and it is an authority even to this day, notwithstanding the mass of new information brought to hand since then. Of course we may not agree with the learned scholar in all his conclusions, for many of which his highly poetic temperament was responsible, as for instance, his estimate of the contents of the Rigveda and its age; still the book has rendered valuable service to the cause of Vedic studies by the detailed information it gives in a systematic and interesting manner. Towards the interpretation of the Rigveda text also, he has made many contributions.

Next is to be mentioned 'the Original Sanskrit Texts' by Muir in 5 volumes. Nothing can surpass the industry and grasp of this scholar, the wide range of literature which he draws upon, the marshalling of facts and

the deducing of conclusions therefrom. These volumes are a repository of learning to the Sanskrit student, who will find therein all important passages, with their translation into English, from R̥gveda down to Purāṇas and epics, bearing on any particular idea, followed by the views of different eminent scholars on the same. To quote the author's own words*. "In treating the several topics...I propose in each case, to adduce, first any texts bearing upon it, which may be found in the hymns of the R̥gveda ; next, those in the Brāhmaṇas, and their appendages, and lastly, those occurring in any of the different classes of works coming under the designation of Smṛiti. (It is to be remembered here that the term Smṛiti, according to Muir, includes (1) the Vedāṅgas such as Nirukta, (2) the Sūtras or aphorisms, Srauta and Grihya, (3) Institutes of Manu and (4) The Itihāsas and Purāṇas.) By this means we shall learn what conceptions or opinions were entertained on each subject by the oldest Indian authors, and what were the various modifications to which these ideas were subjected by their successors." The topics treated are very various ; e. g. the origin of the four castes, the mutual relation of Brahmins and Kshatriyas, affinities of the Indians with the Persians, Greeks and Romans, on the evidence of language, the origin and authority of the Vedas, Indian Mythology, society and life in the Vedic age and so on. I have no hesitation in recommending these books strongly to every student of R̥gveda especially as they teach

* Muir's Original Sanskrit Texts Vol. I. p. 6.

reviewing them and drawing conclusions therefrom, without at the same time causing us the trouble of finding out references, all the texts in question being fully quoted in their original form.

Dr. Haug's edition of Aitareya Brâhmaṇa deserves a mention here, especially on account of the nice and informing introduction affixed to it, though his view that Yajurveda must be older in character than R̥gveda has not secured many followers.

Here is the place to mention the several translations of the R̥gveda. The oldest is that by Wilson whose name must be remembered in the domain of Sanskrit Scholarship. Wilson's Hindu Theatro and translation of Viṣṇupurāṇa are too well-known to be mentioned here. And we have nothing to do with them here. His translation of R̥gveda is the first attempt of its kind, highly useful in his day, though its value to-day is much marred. The difficulties in his way were, no doubt, insurmountable, out of regard for the condition of Vedic studies in his times. Wilson was of opinion that the sacred books of the Hindus can be best interpreted by him who has imbibed the Indian spirit ; that the native commentators were best qualified for the task and that a foreigner notwithstanding his impartiality and desire to know the truth is very likely to carry his own prejudices into his work, which may be opposed to the spirit of the original. Thus he thought that in the absence of any better Indian commentary, Śāyana's commentary on the R̥gveda was the best interpretation, more correct than any coming from a

European scholar. Hence he translated the hymns of the R̥igveda just as they were interpreted by Sāyana. Thus the translation though useful in its own way, especially for understanding Sāyana where he is obscure or ambiguous, has lost much of its authority in the light of the later researches in the field of Vedic study.

Two German translations of R̥igveda by Ludwig and Grassmann deserve to be noticed here, the former being prose and the latter being metrical. Both these scholars had a gigantic task before them, which they have creditably succeeded in performing. No doubt many times they propose fanciful interpretations, and they are very readily prone to effect amendations and alterations, which are sometimes not only unnecessary, but absolutely wrong, and shocking. They proceed with the belief that native interpretations are as a rule bound to be wrong and uncritical, and their impatience to apply the so-called historical and critical method has sometimes landed them into curious conclusions. We can not follow the translations wholesale though they are clearly pervaded by the spirit of criticism.

Grassmann's Dictionary of the R̥igveda (Sanskrit-German) published in 1873-75 is a very useful little book which every student of R̥igveda should be in possession of. Herein under every word he gives all the passages without exception in the ten books of the R̥igveda, where the word occurs, classifying them according to the different stages of meaning which the word in question passes through.

Kaogi's essay on the R̥igveda (1880) also translated into English, is a model essay briefly surveying the

contents of the R̥igveda and extending over a hundred pages (quarto). It is written in a very lucid style and the tone throughout is sober and reasonable.

Vedische Studien in three volumes by Geldner and Pischel are direct contributions to the Vedic exegesis. They are the fruit of the long-continued study of the Veda by the authors, and the method of study can be best learnt therefrom. Most of the important words in the R̥igveda hymns, whose meaning is obscure or doubtful or about which scholars differ, have been taken up for discussion and traced through not only Vedic passages but also through works allied thereto. Some important hymns have been selected for study. They have been translated and notes on words and syntax have been copiously added, thus actually showing how you arrive at the particular translation. Some interesting legends like that of Urvāśī and Purūravas have been traced historically. In brief, the book is such as a student of R̥igveda can never dispense with. The authors are sane critics avoiding either extreme, neither too orthodox nor too rationalistic, giving due credit to Śāyana where he is quite right and generally recognizing the value of his contributions to Vedic interpretation.

Here I may mention also Whitney's grammar, which was the first to take cognizance of the Vedic idiom along with the classical. All other grammars only dealt with the classical Sanskrit ; but Whitney attempted to treat the language and the grammatical forms historically. Thus in every chapter or department of grammar he mentions the forms which a particular

inflection shows in Ṛigveda, the Brāhmaṇas and works allied thereto. Thus, for instance, if you look to the declension of words ending in अ, you will find that immediately below the classical forms, the Vedic forms like देवासः, देवाभिः, युगा etc. are mentioned. The chapters on accent are also very useful. Thus Whitney's grammar serves a purpose which cannot be served by any other book available up to now.

Prof. Oldenberg, a great Vedic scholar, has laid the Vedic student under great obligations by his regular commentary on the whole of the Ṛigveda Saṁhitā very recently published in two volumes. Therein, he takes for consideration every hymn, and deals with all peculiarities, metrical, grammatical exegetical and so on, generally introducing them with some general remarks where necessary regarding the relation of the hymn to others or any particular traits which may be worth noting. What renders the work highly useful is the copious references to other treatises dealing with Ṛigveda, in German, French and English. Thus in brief, in Oldenberg's commentary, we have presented to us in one place, all that has been said on a particular verse of the Ṛigveda or any particular word of interest therein.

Much more has been done by way of papers and contributions, dealing with particular topics connected with the Vedic exegesis, for which you will have to refer to the numbers of the journals of the German Oriental Society, the American Oriental Society, and the Royal Asiatic Society of Great Britain and Ireland. I may mention amongst others, such treatises as Prof.

Lauman's Noun Inflection in the Veda, Dr. Arnold's Vedic Metre and Bloomfield's American Lectures on the Religion of the Veda.

In a new field of study like the Vedic exegesis, much plodding work has to be done in the beginning without which the progress of students is very much hampered. Thus Bloomfield's Concordance to Rigveda, the very recently published Vedic Index by Prof. Macdonell and Dr. Keith, are works of this character, clearly testifying to the patience and perseverance of European scholars.

Coming over to India, we may mention an attempt to interpret Rigveda on modern lines by the late S. P. Pandit, who in his Vedārthayātna, attempted to begin a rational interpretation of the text, with translations in Marathi and English, supplemented with notes explanatory and critical. The attempt was very promising, indeed, but scarcely had Pandit proceeded as far as the 3rd Maṇḍala when he was suddenly carried away by the hands of death, and the work thus interrupted by Pandit's premature death, has not been taken up by any one.

Mr. Tilak's two books 'The Orion,' and 'The Arctic Home in the Vedas' have been original contributions to Vedic criticism, characterised as they are by a sobriety of judgment and a spirit of right criticism. In the former Mr. Tilak tries to prove on astronomical grounds that the date of Rigveda must be pushed back thousands of years and that it is not possible to acquiesce in the early date fixed by European scholars. In the latter, he tries to refute the current theory about the original

abode of the Aryans, who he thinks must have been inhabitants of the regions about the North Pole. I may here mention शुक्तिबोध which gives translations of Rig-veda in English and the several vernaculars of India. Though it is serving a useful purpose by making the contents of our most sacred and ancient book accessible to the masses, still to the Vedic student as such, it is of no great value.

LECTURE V.

THE WORK DONE BY THE ANCIENTS

In the field of the Study of Rġveda.

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Explanatory passages in the Brāhmaṇas—Prātisākhya—Nirukta of Yāska—The discussion about the meaninglessness of Mantras—The estimate of Yāska's service—Several explanations of one and the same word or passage—The Nairuktas—The Aitihasikas—The Yājñikas—The Naidānas—More faith without reasoning, not sufficient for interpretation—The work of Mimāṃsakas—The Vedāntaprakāśa of Śāyaṇāchārya—The theological bias—no continuity of tradition—occasional misunderstanding of the Vedic spirit—The invaluable service rendered by Śāyaṇa.

Next we have to consider the work done by the Ancients in the field of Vedic exegesis. If we go over the Brāhmaṇas, which themselves form a part of the sacred canonical works, and bring together all those passages which contain explanations of Saṃhitā texts or derivations of words, of course, not for their own sake but for purpose of eulogising the particular act of the ritual or for elucidating, so to say, the mystic relation between the act and the Mantra which accompanies it, we shall have before us a large mass of material, which serves as contributions to the Vedic interpretation. Even to critical European scholars, such explanatory references found in the Brāhmaṇas have proved of use to determine the meanings of words which are otherwise ambiguous and defy all attempts at explanation.

The Prâtiśâkhyâ works noticed above (in Lecture 2), are also attempts in the same direction, though they relate more to the text and orthography than to the regular interpretation. Works like the Sarvânukramani of Kâtyaîyana and the Brihaddevata are important from the point of view of the preservation of the text, only indirectly serving the purpose of Vedic interpretation.

First and foremost as a direct attempt to interpret the Vedic texts, stands the Nirukta of Yâska, than which no older work of the type is known to-day. Of course, it is to be remembered that even this old work must have been far removed in age and spirit from the period of the Samhitâs, as appears from the fact that Yâska often makes a two-fold distinction, while explaining the meanings of words. Thus, for instance, in the section on निपातः, he remarks thus*—‘इवेति भाषायाञ्च अन्वध्यायञ्च । अग्निरिवेन्द्र इवेति । नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम्.’ ‘इय shows comparison both in the ordinary language of intercourse and in the Scriptures. न is a particle of negation in the language, but means both negation and comparison in the Scriptures.’ Here the distinction of the language of the scriptures or the Vedas (including both Samhitâs and Brâhmaṇas) and the language of intercourse in vogue at the time, is clearly meant. The language of the day must have essentially differed from the Vedic language, in order to justify the necessity of such references. But the same fact is proved beyond doubt by the discussion regarding the question whether the Maitras are pos-

* Nirukta I. 4.

sessed of a meaning or not. On account of its great interest, I can not forbear quoting it here in full :—* “ Now, without this work, the meaning of the hymns can not be understood; but he who does not comprehend their meaning can not thoroughly know their accentuation and grammatical forms. Therefore, this department of science is the complement of grammar, and an instrument for gaining one's own object.” Then steps forth Kautsa who proceeds to object thus. “ If this Nirukta or the science of interpretation is intended to make the sense of the Mantras clear, it is useless, for the Mantras have no sense. This is to be considered as follows :—

(1) The statements (in the hymns and texts) have certain fixed words, and a certain fixed arrangement.

(2) The Mantras are endowed with their forms by the Brâhmapas; thus :—‘ Spread thyself widely out ‘ उरुप्रथा उरु प्रथस्वोरु ते यज्ञपतिः प्रथताम् ’ वाजस. सं. I. 22—and so he spreads—उरुप्रथस्वेति प्रथयति (शतपथ. ब्रा० I, 3, 6, 8).

(3) They prescribe what is impracticable: thus-- ‘ deliver him, oh plant ’ :—‘ Axe, do not injure him ’--thus he speaks while striking.

(4) Their contents are at variance with each other :--thus--‘ There exists but one Rudra, and no second ; ’ And again ‘ there are innumerable, thousands of Rudras over the earth ; ’ so also—‘ Indra, thou hast been born without a foe ’ and again ‘ Indra vanquished a hundred armies at once. ’

* Nirukta I. 15.

(5) A person is enjoined to do an act with which he is already acquainted : Thus "address the hymn to the fire which is being kindled"—(This is said by the Adhvaryu priest to the Hotri.)

(6) Again it is said—Aditi is everything, 'Aditi is the Sky,' 'Aditi is the atmosphere'.

(7) The signification of the Mantras is indistinct, as in the case of such words as अन्वक् (Rig. I. 16.93), यादृमिन् (Rig., V. 44-8.), जारयाधि (Rig., VI. 12-4), काण्डका (Rig., VIII. 66-4)."

To all these objections raised by Kautsa, Yāska replies as follows—"The Mantras have a sense, for their words are the same (as those in the ordinary language). A Brāhmaṇa says (Aitareya I. 4), 'what is appropriate in its form, is successful in the sacrifice'; that is to say, when the verse, चक्षु or यजुष, which is recited refers to the ceremony which is being performed. (An example of the identity of the Vedic language with ordinary speech is this—'क्रीडन्तौ etc.' (sporting sons and grandsons)).

1. As for the argument about the fixity of words and their arrangement, this is the case in ordinary language also., *c. g.* इन्द्राग्नी, पितापुत्री &c.

2. As for the Mantras being endowed with their form by a Brāhmaṇa, the Brāhmaṇa is a mere repetition of what has been already said in the Mantras.

3. As for the prescribing of something impracticable, it depends on the statements of the Scriptures, whether an act is हिंसा or अहिंसा.

4. As for the contents of the Mantras being at variance, the same thing occurs in ordinary language

also; thus—'this Brâhmana is without a rival', 'The King has no enemies'.

5. As for the enjoining of something with which a man is already acquainted, people are in the same way saluted by their names, though they already know them; and the मधुपर्क (a dish of curds, ghee and honey) is mentioned to those who are well acquainted with the same.

6. As for the statement 'Aditi is everything', the same thing is said in common language also; thus—'All fluids or flavours reside in water.'

7. As for the indistinct signification, it is not the fault of the poet, that the blind man does not see it. It is the man's fault. Just as in respect of local usages, men are distinguished by superior knowledge, so, too, among those learned men who are skilled in tradition, he who knows most is worthy of approbation."

From this discussion, it is quite evident that in the days of Yâska, the meaning of the Mantras had become obscure; what is more is that such questions as whether the Mantras are meaningless or not were boldly raised and discussed, although कौत्स may be merely a man of straw viewed as a fictitious Devadatta, used as a device only to teach more impressively, as the commentator Durga understands, or some real Rishi representing some school like other निरुक्तकारs referred to by Yâska, as European scholars conjecture.

The very fact of the existence of the original निघण्टु on which the निरुक्त is a commentary points to the conclusion that the sense of many of the Vedic words had been commonly forgotten. For, what occasion was

there for compiling vocabularies of Vedic words, if the sense of these words had continued all along familiar to the students of the Vedas? The same thing is also clear from many passages in Yāska's work, in which he attempts to explain Vedic words by their etymologies (a process often tentative, which would have been unnecessary if their meanings had been perfectly known), or in which he cites the opinions of different classes of interpreters who had preceded him, and who had severally propounded different explanations.

Whether there was any regular tradition of Vedic interpretation preserved through all this period which must have elapsed between the Mañtras and Brāhmanas on the one hand and the Nirukta on the other hand, it is very difficult to decide in the present condition of Vedic learning. Though the Indian commentators like Yāska may not be regarded as infallible, still they can not be altogether set aside, as the help they render is simply invaluable. They are not merely frenzied persons propounding fancied interpretations without the slightest show of authority.

I quote here Roth's remarks in this connection :—

“Vedic interpretation could impose on itself no greater obstruction than to imagine that the Indian commentators were infallible, or that they had inherited traditions which were of any value. Even a superficial examination shows that their plan of interpretation is the very opposite of traditional, that it is in reality, a grammatical and etymological one, which only agrees with the former method in the erroneous system of explaining every

verse, every line, every word by itself, without inquiring if the results so obtained harmonize with those derived from other quarters. If the fact that none of the commentators are in possession of anything more than a very simple set of conceptions regarding *e. g.* the functions of a particular god, or even the entire contents of the hymns which they are continually intruding into their interpretations, be regarded as a proof of their having inherited a tradition, it will at least be admitted that this poverty of ideas is not a thing which we have any reason to covet. In this set of conceptions are included those scholastic ideas which were introduced at an early period, indeed, but not until the hymns had already become the subject of learned study, and the religious views and social circumstances on which they are based had lost all living reality.....What is true of Sâyaṇa, or any of the other later commentators, applies essentially to Yâska also. He, too, is a learned interpreter who works with the materials which his predecessors had collected, but he possesses an incalculable advantage, in point of time over those compilers of detailed and continuous commentaries and belongs to a quite different literary period; viz. to that when Sanskrit was still undergoing a process of natural growth."

I am not prepared to go so far as to assert that Yâska's explanations are altogether without the basis of tradition. Although there are several instances where the derivations proposed appear to be fanciful, still in a large number of cases, Yâska's remarks are followed by 'इति ह ब्राह्मणम्' or 'इति विशायते' which shows that Yâska

had in view some old authority in the form of a Brâhmaṇa passage. It is unfortunate that we can not trace back all such instances to their original, owing to the fact that many a Brâhmaṇa are lost, though their existence once is beyond doubt, owing to their being mentioned several times.

What sort of explanations and interpretations are attempted in the Nirukta, can be judged from the instances given below. In Nirukta II. 16, Yâska refers to the opinions of various former schools regarding the meaning of the word Vritra--

“तत्को वृत्रः । मेघ इति नैरुक्ताः । त्वाष्ट्रीऽसुर इत्येतिहासिकाः । अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते । तत्र उपमार्थेन शुद्धवर्णाः भवन्ति । अहिवत्तु खलु मन्त्रवर्णाः ब्राह्मणवादाश्च । विवृद्ध्या शरीरस्य स्रोतांसि निवारयांचकार । तस्मिन्हते प्रसस्पन्दिरे आपः ।”

“Who was Vritra ? ‘A cloud’, say the Nairuktas (etymologists). ‘An Asura, son of Tvashtri’ say the Aitihasikas (story-tellers); the fall of rain arises from the mingling of the waters and of light. This is figuratively depicted as a conflict. The hymns and Brâhmaṇas describe Vritra as a serpent; by the expansion of his body, he blocked up the streams. When he was destroyed, the waters flowed forth.”

Then again Yâska, in Nir. III-8, alludes to the views of older writers regarding the Vedic word *pañcha jana*.

Thus we see that several older interpreters of the Vedas, both classes and individuals, are frequently referred to by Yâska though, unfortunately none of their works are available. Of these, the Nairukta is the most general name, meaning the old expounders of the

Veda, of the same type as Yāska himself, mainly taking their stand on etymological derivation. The Aitihāsikas who are generally referred to, while noticing differences in the conceptions of the Vedic gods, are those interpreters who take the euhemeristic view, according to which the gods of mythology were generally deified mortals and their deeds the amplification in imagination of human acts. In addition to the exposition of the Veda in the stricter sense, there existed also liturgical interpretations of numerous passages such as we find in the Brāhmaṇas and other kindred treatises, in which it was attempted to bring the letter of the received text into harmony with the existing ceremonial. Such liturgical interpretations are called by Yāska, those of the Yājñikas or persons skilled in sacrificial rites. Akin to theirs appears to have been the mode of interpretation adopted by the Naidānas. By this we must probably understand the method of explanation which, differing from the grammatical etymologies, referred the origin of the words and conceptions to occasions which were in a certain sense historical.

I can not take leave of Yāska without quoting the following passage, in translation, from the 12th section of the 1st Parīśiṣṭa, which refers to the antiquity of the Mantras and the qualifications necessary for expounding them.

"This reflective deduction of the sense of the hymns is effected by the help of sacred tradition and reasoning. The texts are not to be interpreted as isolated, but according to their context. For, a person

who is not a Ṛishi or a devotee has no intuitive insight into their meaning. We have said before that among those men who are versed in tradition, he who is most learned, deserves especial commendation. When the Ṛishis were ascending, men inquired of the gods, 'who shall be our Ṛishis?' The gods gave them for a Ṛishi the science of reasoning, the art of deducing by reflection the sense of the hymns. Therefore, whatever meaning any learned man deduces by reasoning that possesses authority equal to a Ṛishi's."

Though this passage belongs to a chapter called परिशिष्ट or supplementary, and is regarded by Roth to be the work of some author subsequent to Yāska, still it is sufficient to establish the fact that the ancients distinctly recognized the necessity of reason as a co-factor in the ascertainment of religious truth or the definition of ceremonial practice or the interpretation of important or obscure scriptural passages. That the ancients had at least an idea of the new comparative method of interpretation, follows from this, whether they could actually use it in practice or not, is a different question. This passage marks a stage of thought when mere faith was found to be insufficient and unconvincing without reason, a view most emphatically expressed by Śaṅkarāchārya afterwards, as opposed to the Sāṅkhyas, Naiyāyikas whose view is virtually, if not avowedly, founded on reasoning,

Pāṇini's grammar, as noticed already, mainly deals with the classical Sanskrit and treats the Vedic idiom

and that it altogether fell into disuse in later sanskrit. Sankarâchârya has written regular commentaries on all the principal Upanishads which, no doubt, belong to the Vedic canon but we are not immediately concerned with them. It is only occasionally that passages from the Sâṃhitâs are interpreted by him, in the course of his argumentations, in his great Bhâshya.

The pûrva-mîmâṃsakas have made several contributions to the Vedic exegesis; the very object of the Mîmâṃsâ, as Colebrooke says, is the interpretation of the Vedas. "Its purpose" says Somanâtha in his Mayûkhamâlâ, "is to determine the sense of revelation." But the rules and canons which they lay down, refer more to the application of the liturgical texts, and the ascertainment of the relative importance of texts when mutually inconsistent. The Vedic interpretation proper, they do not concern themselves with. However, to give you some idea of these rules laid down by the Mîmâṃsakas, I may quote here one such canon which is very frequently referred to in sanskrit works. It runs thus--* 'श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानं समवाये पार-
दोर्बल्यमर्थविप्रकर्षादिति।' Direct mention, a mere indicative mark, a sentence, context, order or place of mention and etymology, when any of these circumstances referring to the same text, lead to inconsistent conclusions, every following circumstance is weaker than every preceding one and thus must yield to it.

* Jaimini Sûtra, III. 3.

The most interesting and the most important contributions, however, to the Vedic exegesis are by the great Sāyaṇāchārya, to whom Vedic students can never be too highly thankful. Vedārtha-prakāśa is a regular, detailed commentary on the Ṛigveda Samhitā from beginning to end, with a very informing and learned introduction. Sāyaṇa was the minister of Bukkarāya, the King of Vijaynagar, now lying in ruins, near Hampi on the Tungabhadra river, in the Bellary district. Bukka and Harihara who succeeded him, were brothers, who threw off the Muhomedan yoke and founded the empire of Vijaynagara, about the middle of the 14th Century A. D. It was under the patronage of these princes that Sāyaṇa and his brother Mādhaṇa who was looked upon as Guru by the princes, did all their literary work and set about a highly surprising literary activity. Sāyaṇa also wrote a commentary on the Aitaraya Brāhmaṇa and Aranyaka, on the Taittirīya Samhitā and so on. Mādhaṇa afterwards called Vidyāranya Swāmi is the author of the well-known Sarvādarsāna-Saṅgraha or a compendium of all the philosophical systems, as well as of Panchadasi the most popular metrical treatise on Śāṅkara Vedānta.

In the Vedārthprakāśa, the commentary on the Ṛigveda, Sāyaṇa has paraphrased each and every word in the text, pointing out all grammatical peculiarities, giving etymological derivations of difficult and new words where possible, at the same time explaining the liturgical application of each and every verse or सूक्. That this commentary of Sāyaṇa is full of defects from the modern point of view can not be denied. The

historical sense could not be present to his mind, on account of the view about the contents of the R̥igveda, which he held. To him, the R̥igveda, along with all other so-called canonical works called Veda, was a work, a store of wisdom, secular and philosophical, whose authority was not to be questioned. Every word of it was sacred. Naturally he could not entertain the idea of applying the rules of criticism to it, which were reasonable in the case of any other human composition. And again, the theological point of view swayed very strongly with Sāyana. The Samhitās mainly dealt with ritual, or at least were meant for application to ritualistic ceremonies, and throughout his explanations one can easily mark out the theological bias. At the beginning of every hymn Sāyana, before commencing to paraphrase the actual text, first states the name of the sacrifice or the offering to which the hymn or its verses are subservient or at which they are to be recited.

Coming to actual textual explanations, we are struck with the impression that no living tradition relating to Vedic exegesis was present to the mind of Sāyana. Whenever a word is obscure, we do not have a satisfactory explanation from him. In such cases, he generally proposes more than one explanation, without showing his preference to any one of them. Sometimes he has recourse to many curious devices in such cases of difficulty *e. g.* understanding any case form to have the meaning of any other case form, or connecting a verb with a subject without agreement in point of person or number.

धातूनामनेकार्थत्व, or the doctrine that a root can have more than one meaning is brought in by him to serve his purpose, times without number. Then again Sāyana sees no objection to explaining words in an isolated manner, without caring to see whether the particular meaning which he assigns to the word in the particular passage, holds good in other similar passages where the word occurs in a similar connection. Like Yāska, he depends mainly on etymological derivations, and he has no scruple sometimes to take as implied or understood any word or words to complete the meaning of the sentence, when once he has started with it.

He frequently refers to the Sarvānukramanī, Brihad-devatā, passages from the Brāhmaṇas and Āraṇyakas; and as a rule he quotes fully the explanations of Yāska, wherever possible, beginning with the remark 'अत्र निरुक्तम्'. The Vedic myths he explains in the light of later Paurāṇic ideas with whose influence, of course, he is strongly imbued. So also, while explaining the occasion of certain hymns, Sāyana quotes legends which are absolutely incongruous with the spirit of the R̥gveda. One instance would suffice to give you an idea as to how the Vedic spirit was altogether forgotten or most wantonly misunderstood in later times. Of course Sāyana is not to be held solely responsible for this, as this sort of misunderstanding had set in even as early as the Brāhmaṇas. In hymn X. 121, beginning with हिरण्यगर्भः समवर्तताग्रे etc." the refrain of every verse is 'कस्मै देवाय इविषा विधेम,' which literally translated, should mean, 'what god should we worship, with an offering or oblation?' a simple ques-

powerful god. A yearning of the human heart to search after that god who, being the beginning of the world, and the first germ and the shaper of all life, reveals himself all over in nature. He sees the divinity in its manifestation now here, now there, now elsewhere, and again and again he always asks, doubting, seeking, and longing, "who is this god to whom we present our offering?"

Now let us see how Sáyana has explained the word कस्मे. In the very introduction to the hymn, he remarks, 'कशशाभिधेयः प्रजापतिर्देवता'. Every hymn, nay, every verse especially having reference to a sacrifice, must have a deity. In order to discover a deity where no deity existed, the most extraordinary objects, such as a present, a drum, stones, plants, were raised to the artificial rank of deities. In accordance with the same system, Sáyana here (and he has the support of the Bráhmaṇas,) forgetful of the proper character of the hymn and of the deep longing of the poet for the unknown God, exalts the interrogative pronoun itself into a deity and acknowledges a god or who. In his commentary on the first verse, S. remarks:—

अत्र किंशब्दोऽनिर्ज्ञातस्वरूपत्वात् प्रजापतौ वर्तते । यद्वा सृष्ट्यर्थं कामयते इति कः । कमेर्द्धप्रत्ययः । यद्वा कं सुखं तद्रूपत्वात्क इत्युच्यते । अथवा इन्द्रेण पृष्टः प्रजापतिर्मेदीयं महत्त्वं तुभ्यं प्रदाय अहं कः कीदृशः स्यामित्युक्तवान् । स इन्द्रः प्रत्युच्चे यदीदं ब्रवीषि अहं कः स्यामिति तदेव त्वं भवेति । अतः कारणात्क इति प्रजापतिराख्यायते. Thus we have here four different explanations. The idea that these ancient hymns were written simply

for the sake of their sacrifices and that whatever interpretation they thought fit to assign to those acts must be borne out by the hymns, has vitiated the whole system of Indian exegesis. It might be justified perhaps, if it had only been applied to the purely sacrificial hymns, particularly to those which are found in Samhitás of the Sáma-veda and the Yajurveda. But the R̥gveda, too, has experienced the same treatment at the hands of our commentators, and the stream of tradition flowing from the fountain-head of the original poets has, like the waters of the Saraswatí, disappeared in the sands of a desert. Not only was the true nature of the gods, completely lost sight of, but new gods were actually created out of words, which were never perhaps intended as names of divine beings as we see in the instance given just above.

So far I have pointed out the defects in Sáyana's work from the modern and critical point of view. But I have not yet told the whole truth. There is another side to the picture. Can we imagine what would have been the condition of Vedic scholarship to-day, without this Vedárthaprakáśa of Sáyana? Then only its full worth can be realised. The great Vedic exegetist of the 14th century has left no word unexplained howsoever obscure it may be. Though it is very easy to criticise his work, still every Vedic scholar must confess that without him no beginning even of the Vedic study was possible. I can not do better than quote an extract from Max Müller's preface to his Vedic hymns part I. p. XXX, "It is well-known to them who have followed my literary publications that I never enter-

tained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India and preserved to us in the great commentary of Sáyana. More than twenty years ago, when it required more courage to speak out than now, I expressed my opinion on that subject in no ambiguous language and was blamed for it by some of them who now speak of Sáyana as a mere drag in the progress of Vedic scholarship. Even a drag, however, is sometimes more conducive to the safe advancement of learning than a whip ; and those who recollect the history of Vedic scholarship during the last five and twenty years know best that with all its faults and weaknesses, Sáyana's commentary was a *sine quâ non*, for a scholarlike study of the Rîgvêda. I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sáyana. They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion, and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago and for which I was much blamed at the time, that Sáyana in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But, for all that, who does not know how much assistance may be derived from a first translation, even though it is imperfect, nay, how often the very mistakes of our predecessors help us in finding the right track ? If now we can walk without

Sāyana,* we ought to bear in mind that five and twenty years ago, we could not have made even our first steps, we could never at least have gained a firm footing without his leading strings. If, therefore, we can now see further than he could, let us not forget that we are standing on his shoulders."

But things have grown much brighter for Sāyana. A positive worth is discovered in Sāyana's work by Vedic scholars like Goldner and Pischel; and in many cases it is Sāyana who hits upon the right and the only right meaning of a word or a passage, though of course no earnest seeker after truth would attach any worth to his grammatical and etymological artificial devices. We may take one instance to illustrate the truth of this. Roth—who was the first to come forth against conservative Sanskritists and to assert that any European conscientious exegesis can understand Veda better and more correctly than Sāyana—remarks that all the Indian commentators explain the word डरीष as 'water'; whereas, the word really must mean quite the opposite, i. e. 'land'. Now this is not quite correct. No doubt Sāyana, in many of the passages in R̥gveda where the word occurs, explains it as 'उदक'. But in X. 27. 21, he explains the word डरीषात् as पूरकात् मण्डलात्, thereby hitting upon the original meaning of the word even more correctly than Roth himself. डरीष means 'orb', a 'circle' and is there used to denote, just like the word मण्डल, 'region', 'domain', 'land', 'earth' as opposed to the 'sea or ocean.' While Sāyana in R̥gveda I. 163. 1, explains डरीषात् as 'सर्वकामानां पूरकात्-

*I doubt this very much even to-day.

दकात्', in the same verso, however, as it occurs in Taitt. S. 4, 2, 8, 1, he explains it as 'पुस्त्वशक्तिसंपन्नान्महताऽ-
 स्वात्' and Mahīdhara explains it as 'पशोः सकाशात्' in Vājas. S. 29, 12. In R̥gveda V. 55. 5, S. explains
 पुरीषिणः as 'पुरीषं उदकं हे तद्वन्तः', while in Taitt. S. 2, 4, 8, 2,
 'पांशुयुक्तान् भूप्रदेशान्'. In Taitt. S. 4, 3, 1, S. says,
 'पुरीषशब्देन नद्यादिगताः सिकता उच्यन्ते.' In the same way Mahī-
 dhara explains the word in Vaj. S. 13, 53, who never
 seems to give the meaning of water but paraphrases it
 always as पूरकः, पूरणः, पूरकं वस्तु; while on Vaj. S. 11, 44, he
 says—'पुरीषशब्देन पांशुरूपा वृद्धयन्ते.' Thus we see here, that
 the meaning which Roth gives to the word पुरीष was
 well known to Indian Scholiasts and was accounted for
 in a more correct manner*.

It was remarked above that there appears to be
 no unbroken tradition of Vedic exegesis; and this dis-
 tinctly follows from the fact that S. in a large number
 of cases proposes a number of derivations of one and
 the same word. He simply gives the views sometimes
 of old learned exegesists. He mentions several schools
 and works, but unfortunately he does not throw any
 light upon the exact sources of information of which
 he makes use in his own interpretation of the Veda.
 Thus he has made use of Bhaṭṭabhāskaramiśra, Skanda-
 swāmin, Kapardi Swāmin; he also refers to नैरुक्ताः
 ऐतिहासिकाः, पौराणिकाः, शाब्दिकाः, संप्रदायविदः, आत्मविदः, वृद्ध-
 शास्त्रिनः; he also mentions पूर्वे भाष्यकृतः, अपरे केचन, and
 ushers in different views with such words as अन्य आह,
 अपर आह, कश्चिदाह.

* See Vedische Studien Vol. I. Introd. p. VI.

There are several other commenatries on *Rigveda* mentioned, but we know nothing exactly about them. Thus there are रावणभाष्य, कौशिकभाष्य, दृढार्थरत्नमाला. देवराज in his commentary on *Nirukta*, also mentions the वेदभाष्याणि of भवस्वामिन्, राहवेव श्रुतिवास, माधवदेव, all of whom seem to be older than Sáyana.

महर्षिभर and उवट are the great and equally important commentators on *Yajurveda*, but we are not concerned with them here except when we have to refer to their interpretation of verses common to both *Rigveda* and *Yajurveda*. To the Vaidika Bráhmīns of this day, the credit of preserving the text in a wonderfully correct manner is due, but towards Vedic exegesis they have contributed nothing.

LECTURE—VI.

THE METHOD OF STUDYING THE RIGVEDA.

The method is everything—The right spirit of searching after truth—The object of including Rigveda in the curriculum—The orthodox view—the historical stand-point—wanting the spirit of inquiry—the historical and comparative method—the golden mean—a concrete illustration of the method—the words ऋग् and र्वग् in the Rigveda.

So far I have given you some idea of the work done by ancient and modern scholars in the field of Vedic exegesis. Now I should like to make a few remarks on the method of studying Rigveda. Method is everything in every branch of study, but more so in the matter of the study of Rigveda. At school and at college you study several subjects not so much to bear the results or the concrete facts in mind, as to receive a particular training of the intellect and emotions, which object is gained not by the mechanical cramming of facts but by the particular method which has been inculcated in your mind and which has become a habit with you. The spirit of an honest search after truth is the chief thing in all education. To collect facts with accuracy, to shift them with a spirit of honest inquiry, criticise them with a liberal broad-mindedness not allowing yourself to be influenced by unreasonable patriotism or unnecessary bias, at the same time trying

to understand the tradition if any, with due sympathy and then only to draw a conclusion where possible, this is the habit without which no one can be a scholar, especially in the field of the study of R̥gveda. And it is with the object of engendering this habit, that R̥gveda is included in the curriculum of our University. It may be even of some use to commit to memory the meanings of some words and the translation of some verses ; but that is not all. If you have not acquired patience and perseverance in the search after truth with an unprejudiced mind, well then the time you have spent in the study of R̥gveda is a mere waste.

The orthodox Pandits regarded Veda as a revelation. The primeval sages like Vis'vâmitra and Vasishtha, Gritsamada and Atri had Dharma revealed to them while it was their only task to communicate it in the same form to others. As such the highest wisdom was contained in it, whose authority was not to be questioned. So far it was alright. But the predominance of elaborate ritual exerted undue influence over the interpretation of the Vedic texts which were solely regarded as subservient to that purpose. The theological standpoint of view prevailed and the only available full commentary on the R̥gveda was written by a theologian of the first water. The historical standpoint was absolutely wanting. When we examine the contents of R̥gveda by themselves, we may easily see that it cannot be one book written by one man, but that it is a library or literature in itself. This idea was not at all recognized by Sâyaṇa, which mars a good deal the value of his work.

Nor is it possible that there was any unbroken tradition carried on till the time of Sâyaṇa as proved above. Sâyaṇa scarcely waits to ask himself whether the meaning which he proposes for a particular word is justified by other observances of the word in other passages. The spirit of questioning is wanting. Hence dogmatic assertions are made, without any qualification. He could not be content with leaving a question open, even though there be not sufficient material to arrive at a decision.

When, however, European scholars proceeded with the study of the R̥gveda, they proceeded naturally with a spirit of enquiry. But even amongst them there was once a school of the so-called conservative Sanskritists, headed by Wilson who held that Sâyaṇa's commentary was the only safe guide through the intricacies and obscurities of the text. Against these there stepped forth Roth, who revolutionised the whole thing and may be credited with having laid the foundation of the modern Vedic scholarship. He brought the Western methods to Eastern learning. Induction and comparison were the guiding principles of his method. The R̥gveda was treated historically. He brought together the several passages where a certain word occurred, classified them, and fixed upon the stages through which the word has passed and thus gave, as it were, a history of the word from beginning to end. No prejudice, no misguided patriotism could blind him. But Roth went to the other extreme in his zeal to combat the conservative Sanskritists. He was too prone to conjecturing. Having no faith in Indian

commentators as a class, in his zeal to demolish the edifice of tradition, he raised a structure based upon sheer reason, one prejudice taking the place of another. Many of Roth's explanations are thus now found to be not convincing, if not totally wrong, though no doubt the credit of first raising the curtain in the drama of Vedic exegesis is his.

As, however, the study of the Vedas advanced more and more, the golden mean came to be followed. Due sympathy for traditional interpretations of Indian commentators, combined with the spirit of honest search after truth with patience and intelligence has come to be the principle guiding the course of Vedic studies. I believe that the best and most effective means of bringing home to you the nature of this method is to take a concrete instance and to apply the method to it. I now propose to determine the meaning of the words अरि and अर्य which occur so frequently in the R̥gveda. In the first place, to narrow our field, let us bring together all the passages in the 7th Maṇḍala, where the forms of अरि and अर्य occur, and see how Śāyana interprets them.

अरिः as well as अर्यः occur in VII. 64-3. Śāy. explains both, as अर्यमा, a god mentioned along with मित्र and बरुण and further remarks—'अर्यम्णः पुनरभिधानमादरायम्'

अरिम्—VII. 47-1—Śāy. पापरहितम्; अरिघ्रा :—VII. 90-4—पापरहिताः ; Here, in the latter passage (उक्तः) it is to be noted that the Pada-pāṭha has अरिष्ठाः, though the word is interpreted as made up of अ and रिष, by almost all.

The form अर्यः occurs in a very large number of cases in the 7th Maṇḍala itself:—

8-1--nom. sing. स्वामी, हविषां प्रेरको वा S. ; 21-5--nom. sing. स्वामी (इन्द्रः) S. ; 21-9--gen. sing.--अर्यः अभीतिं अभि-
गमनम् S. , who does not give another word for अर्यः but
evidently takes it to mean अरेः ; 31-5--स्वामी (त्वय) S. ;
Here the word अराण्ये is also used by its side ; 34-18--
अरयः nom. plu. S. ; 48-3, L. 2--अरन् S. ; 48-3 L. 3--
शत्रूणां भिगन्तारः S. ; 56-22--अरेः शत्रोः सकाशात् (त्रातारः) S. ;
60-11--इरयति स्तुतीः प्रेरयति इत्यरिः स्तोता तस्य (मन्युं स्तोत्रं) S. ;
Here the word मघवानः is used by its side ; 64-3--see above
अरिः ; 68-2--अरेः अस्माद्धिरोपिनः-- S. ; 83-5--अरेः शत्रोः-- S. ;
86-7--स्वामी S. ; 92-4--अरेः--S. ; 100-5--स्वामी स्तुतीनां हविषां
वा S.

Thus, we see that the form अर्यः is some times taken to be nom.-sing. of अर्य, some times nom. plu. or accu. plu. of अरि, but very frequently, the gen. sing. of अरि. And the opposite meanings of 'a pious man and one who is not pious', 'a lord or friend' and 'an enemy' are attributed to the same word, which, no doubt, is a curious phenomenon, and involves great improbability.

As for the word अरि, * all are at one in attributing to it both a good and a bad meaning, though it is improbable that one and the same word should mean both 'a friend' (e. g. Ludwig I. 150-1 ; V. 33-6 and 9.) and 'an enemy' (e. g. Ludwig. VIII. 34-10 ; IX. 79-3) or 'the pious man' and his oppsite (e. g. I. 9-10 ; and I. 184-1 ; I. 185-9). Roth thinks that there are really two words; one from अर् and the other अ-रि from र. Grassmann thinks

* This note is abbreviated from 'Vedische Studien' by Geldner and Pischel, Vol. III. p. 72 and ff.

of only one word, that from अरु; while Bergaigne thinks of only अ-रि from रा to give or दे wealth and अरि=a greedy man, an enemy or a poor man, thus a priest. He further says that अर्यः comes mostly from अरि and not so from अर्य. Oldenberg advocates the same view; though Geldner thinks that the 2nd meaning i. e. अ-रि is wrong.

The right meaning of the word is taught by Yâska in Nir. V. 7., where he says that अरि means अनित्र and ईश्वर.

1 अरि=rich, the rich man, the patron, ruler. In VIII. 2-14 and 13, Rg. the context distinctly shows that रेवतु=मघवन्=अरि.

So also in I. 150-1 and 2, Rg. we have a contrast between the really rich man and the falsely rich man and there अरि=धनिन्.

So in AV. 20, 127, 11, it is said of the glorifier of Indra, 'सर्वं हस्ते पृणाद् अरिः'='every rich man will spend for thee with full hands'. And this would indeed prove more attractive to the singer than the false hope of the nobility of the greedy, as Oldenberg translates 'even the greedy will fill thee'. So in I. 184-1 and I. 185-9 (अरि चिद् अर्यः सुदास्तराय--to one who is more liberal than the rich) the meaning ईश्वर only suits.

The use of अरि in the sing. preponderates, while the only instances where the plural can be said to be used without doubt are V. 33-2; VI. 20-1; VI. 25-7; VII. 48-3; VII, 92-4; X. 89-3.

The word अरि as used in connection with the war horse दधिक्षावन् and the horse of Pedu, means the same

man' and not by a poor man. Or अर्यः in these cases may be the Abl. rather than the Geni. and the expressions mean 'who is more praised than a rich man'. For such a use of the Abl. giving the adj. the sense of the compar. cf: 'अरिचं वा दिवः पृथु' I. 46-8. So also in R. V. VIII. 19-36, we have मंहिषो अर्यः सत्पातिः—'the noble lord, who is more liberal than every rich man.'

If we compare the various passages containing the phrase अय आ, we find that the word विश्व generally precedes it; by placing these passages side by side with others in which विश्व and अरि come together we shall see that अरि means ईश्वर, the rich man, while विश्व = the general class of men; the mass.

IX. 61-11—एता विश्वानि अर्य आ शुम्नानि मानुषाणां वनामहे—'the honors of men, down to the rich; even of the rich man.'

X. 191-1—विश्वान्यर्य आ.

VI. 45-33; VIII. 94-3. In all the passages आ = अभिविधि and the idea is 'all even including the rich'.

X. 28-1—विश्वो हि अन्यो अरिः आजगाम—'every other man even the rich, has come'.

VIII. 1-22—विश्वयूतो अरिदुत, 'glorified by all, praised even by the rich man'.

I. 61-9—विश्वयूतः स्वरिः 'praised by all, he to whom even the rich man is well-disposed (होभनः अरिः यस्मै)'. अरि and वरि are on a level and refer to the same persons, instead of meaning opposite persons. (e.g. poor and rich). Thus in VI. 25-7 अस्माकसो...अर्यः वरपः = rich patrons;

cf. अस्माकास्तत्र सूरयः I. 97-3 ; and V. 10-6, also अस्माकास्तो मघवानः VII. 78-5 and VII. 92-4.

X. 20-4—अर्यो विशां गातुः एति—Here an antithesis between the rich man and the ordinary man is meant.

So also I. 4-6—उत नः सुभगां अरिः वीचेयुः दत्तमकृष्टयः

III. 43-2—अति चर्षणीः ओं अर्यः—'come to us across the ordinary people, even the rich'.

VIII. 34-10—आ याहि अर्यः आ परि स्वाहा सोमस्य पीतये.

Also I. 9-10. In I. 126-5 we have 'अरिधायसः गाः'—'cows which satisfy or nourish even the rich.'

So also cf. VII. 100-5, where अर्यः='of a rich man'. After having fixed the general meaning ईश्वर for अरि, we now come to other more particular meanings of the word, following from the general one.

2. अरि=मघवन्—the patron, the rich यजमान.

VII. 92-4. ; X. 39-5. (Sây. अरि=गन्ता, पतिः; यजमानः);

VII. 64-3. 'ब्रवयथा न आद् अरिः सुवासे'—'So that the patron can recommend us to another generous donor, or to king Sudâs.'

VII. 34-9—'उपमे केतुं अर्यः' 'the standard, the type of a patron'

So अर्यः गिरः=the song of the patron, i. e. the song ordered by the यजमान and recited for him by the priest, thus I. 122-14 ; X. 148-3.

3. अरि=मघवन् इन्द्र. cf. V. 33-6.

As greed and niggardliness are also associated with the rich man who does not give away riches or utilise them in performing sacrifices and rewarding priests, अरि then came to have the bad meaning, though this can not be established etymologically. By the side of such

expressions as रेवता वणिना IV. 25-7, रेवान् अदाहुरिः VIII. 45-15, we have also अर्यो अदाहुरिः IX. 23-3. Notice the word कर्दर्य— which lit. means 'a bad master'— meaning 'a niggardly person'. So also in classical Sk. literature riches are often denounced, which easily accounts for the change of meaning of the word अरि from 'a rich man', to 'a greedy man'. Thus in II. 12-4 and 5 अरि is used in this sense; cf. I. 81-9; where इंद्र is asked to confiscate the wealth of the अरि. The same idea is met with in IX. 23-3; V. 2-12; I. 33-3; VIII. 21-6. In all these passages, the अरि is spoken of with so much contempt that अरि comes to mean 'an enemy'. The idea that a rich man is hated on account of his riches and that riches makes men enemies of each other, is very frequently met with in classical Sanskrit literature. Thus अरि first means 'the rich rival', or 'the patron of the opposite party', and then the hostile patron and the enemy, the rival. He who thinks this change of meaning too forced and artificial, should remember the word ब्रातृव्य which means 'a nephew' and 'a rival' too.

Thus the word अरि means 'a rich man', 'a greedy person', 'a rival', 'an enemy'. It is difficult to determine which particular meaning the word has, as the meanings themselves are difficult to be distinguished in a cut and dry manner. When the description refers to a battle, or when even a sacrificial meeting is represented as a battle, then the bad meaning is applicable.

Thus in VII. 48-3—विश्वान् अर्यः = all the rich rivals, and अर्यः शत्रोः = of the rich enemy; cf. VIII. 65-9— विश्वान् अर्यः विपश्चितः अति ह्यः "Leave unheeded all the singers of the rich rival."

Cf. II. 23-5-- अति यद्वर्यो अर्हो वृ... द्रविणम्--'the wealth, that is more worthy than that of the rival'.

VII. 68-2--तिरो अर्यो हवतानि श्रुतं नः--'Unheeding the invocations of the rival, listen to ours.' Also cf. IV. 29-1; VIII. 33-14; VIII. 66-12; VIII. 65-9.

Also VII. 31-5--'मा नो निदे च वक्तव्ये अर्यो रन्धीः अराव्ये' ... cf VIII. 48-8.

Also अर्यो अरातयः--the bad will of the rival or the enemy; VI. 48-16; VII. 83-5; etc.

As for the word अर्य, Naigh II. 22 gives अर्य as one of the synonyms of ईश्वर. Pāṇ. III. 1-103 has 'अर्यः स्वामिषिष्ययोः'. In Veda it is used to mean 'master', 'ruler'. cf VIII. 1-34; VIII. 51-9; IV. 16-17; X. 34-13; VII. 65-2; II. 35-2; IV. 1-7; V. 16-3; VII. 8-1. On VI. 47-9, Sāy. has 'अर्यो धनस्य स्वामी अन्यः कश्चित्'. So also V. 33-9.

Even in those passages, where अर्य and दास are mentioned side by side, अर्य need not mean an Aryan, but only a master, lord--e. g. in VII. 86-7 अर्यपत्नी and दासपत्नी are used of waters--meaning respectively 'owned by Indra' and 'owned by robbers.' Also VII. 6-5; and X. 43-8.

In classical Sk. अरि means only 'enemy', अर्य is obsolete and आर्य means 'the Aryan.'

LECTURE VII.

THE DIFFERENT VIEWS HELD REGARDING THE CONTENTS OF THE RIGVEDA.

The orthodox view—the Vedas are inspired and infallible—The idea that the Samhitās and Brāhmaṇas are inferior to the Upanishads—passages referring to the making or composing of hymns—a superhuman character ascribed to the Rishis—How to reconcile the contradictory ideas—The view that Vedas are a babbling of primitive people—The view that Rigveda is not only a poem but a history—Religious, philosophical and secular hymns—the wedding hymn X. 85.—The funeral hymn X. 18.—Historical hymns—Dāna—Stutis—A humorous hymn—Didactic-gnomic hymns—formulas of incantation—poetical riddles.

Now we proceed to consider and discuss the different views held regarding the contents of the Rigveda. The orthodox view is that the Rigveda (or Veda in general) is the eternal storehouse of highest knowledge, that it is inspired or is of divine origin, that it is not a human composition and that it is endowed with supernatural efficacy. Inspiration and infallibility are the two chief attributes of the Veda. Here it would be interesting to know what opinions post-Vedic works held in this matter, and whether they are confirmed by an examination of the contents of the Rigveda itself. To begin with, I may quote the following passage from the Śatapatha Brāhmaṇa X.

4-2- 21—23 in translation. "Then he looked around upon all beings. He beheld all beings in this triple Vedic Science. For, in it is the soul of all metres, of all hymns of praise, of all breaths, of all the gods. This, indeed, exists. It is an undying thing. For that which is undying (really) exists. This is that which is mortal. Prajapati reflected, 'All beings are comprehended in the triple Vedic Science: come, let me dispose myself in the shape of the triple Vedic science'... You know the well-known verse in the पुरुषसूक्त which is generally regarded later in character than the older parts of R̥igveda or R̥igveda proper, "तस्माच्च ज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे। छन्दोऽस जज्ञिरे तस्माच्च जुस्तस्मादजायत ॥" From the अथर्ववेद and from the पुराणस a large number of passages may be quoted bearing on this subject, which all agree in preaching that the Veda had a divine or mystic origin. All this while, however, there was another idea running through all sorts of works, viz., the inferiority of the Saṁhitā proper in comparison with the Upanishads or अध्यात्मशास्त्र. That the Veda deals with only कर्म whose fruit howsoever glorious and pleasing at first is after all perishable; while ज्ञान or knowledge alone is the efficient means of highest bliss, is an idea met with everywhere. The Vedic hymns, though a divine origin is, no doubt, allowed to them are at all events depreciated, as parts of the inferior science, in contrast to the Brahma Vidyā or knowledge of Brahma, the highest of all knowledge. In this connection I may adduce the well-known passage from the छान्दोग्य उपनिषद् VII. 1. 1—"अधीहि भगवः इति ह उपससाद्य सनत्कुमारं नारदः तं... होवाच यद्वेत्थ तेन मोपसीद । ततस्त

ऊर्ध्वं यक्ष्यामीति स होवाच ॥ १ ॥ ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेद-
माथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं तार्क्षि
याकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥ सोऽहं भगवो मन्त्रविदेवास्मि ना-
त्मविच्छ्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगव-
शोचामि तं मा भगवान्छोकस्य पारं तारयत्विति तं होवाच यद्वै किञ्चेतद-
ध्यगीष्टा नामैवेतत् ॥ ३ ॥ नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्च-
तुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः ॥ ४ ॥ स यो नाम
ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्यु-
पास्तेऽस्ति भगवो नाम्नो भूयइति नाम्नो वाव भूयोऽस्तीति—तन्मे भगव-
न्ब्रवीतु इति.” In this passage, all the Vedic Sāmhitas
and other branches of knowledge are spoken of as
being merely a name, mere pedantry, not able to free
you from misery. But the knowledge of the soul by
which alone you can get beyond misery is something
over and above all this learning. The same thought
prevails in the Bhagavadgītā II. 42 and ff. “यामिमां पुष्पितां
वाचं प्रवदन्त्यविपाश्रितः । वेदवाद्भरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां
त्रैयुग्यविषया वेदा निस्त्रैयुग्यो भवार्जुन । यावानर्थ उदपाने सर्वतः संप्लुतो-
वके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥” Here, the Vedas
are condemned as being flowery speech dealing with
actions and their rewards, of no value to the possessor
of the knowledge of Brahma. That the Veda deals
with something supernatural which cannot be made
known by ordinary perception and inference is the idea
running through the following extract from the Vedār-
thaprakāśa of Mādhavāchārya on the Taittirīya Yajur-
veda (p. 1 ff. in the Bibliotheca Indica). ‘इष्टप्राप्त्यनिष्टपरि-
हारयोरलौकिकमुपायं यो ग्रन्थो वेदयति स वेदः । अलौकिकपदेन प्रत्यक्षादु-
त्तमाने व्यावर्त्यते ।’

In जैमिनीयन्यायमालाविरतर (1. 1. 25 and 26), the idea that the Veda had any personal author is contradicted.

‘पौरुषेयं न वा वेदवाक्यं स्यात्पौरुषेयता । काठकादिसमाख्यानाद्वाक्य-
त्वाच्चान्यवाक्यवद् ॥ समाख्याध्यापकत्वेन वाक्यत्वं तु पराहृतम् । तत्कर्त्तृ-
पलभेन स्यात्ततोऽपौरुषेयता ॥’

The same view will be found to have been held by all post-Vedic works, that the Vedas are not the work of a personal author, that their authority is self-evident, that therefore they are eternal and self-evident. Here I may explain the meaning of अपौरुषेयत्व which is so frequently asserted about the Vedas. The नैयायिक्स, while admitting the unquestionable authority of the Vedas and basing their ideas of the self thereupon, at the same time assert that they are the works of ईश्वर, the Highest Self, who is all-pervading, omni-scient and free from desire, happiness etc. They argue that just as the works of ordinary type are written by human authors *c. g.* Raghuvamśa by Kālidāsa and so on, so also the Vedas, being as much compositions as Raghuvamśa must have some author and that is none but ईश्वर who is far superior to ordinary souls. Hence the authoritativeness of the Vedas. Against this the Vedantins argue that the वेदs are not पौरुषेय but they are अपौरुषेय and this अपौरुषेयत्व is technically explained by them thus.—

‘नहि तावत्पुरुषेणोच्चार्यमाणत्वं पौरुषेयत्वं, युरुमतेऽपि अध्यापकपरंपर-
या पौरुषेयत्वापत्तेः । नापि पुरुषार्थिनोत्पत्तिकत्वं पौरुषेयत्वं..... किन्तु
सजातीयोच्चारणानपेक्षोच्चारणविषयत्वम् । तथा च सर्गाद्यकाले परमेश्वरः
पूर्वसर्गसिद्धवेदानुपूर्वीसमानानुपूर्वीकं वेदं विरचितवान् न तु तद्विसजातीयं
वेदमिति न सजातीयोच्चारणानपेक्षोच्चारणविषयत्वं पौरुषेयत्वं वेदानाम् ।

भरितादीनां तु सजातीयान् च्छारिणमनपक्षयवाञ्छारिणामात तेषां पारुषयत्वाः §
Thus the अपौरुषेयत्व consists in the fact that the Vedas
in this creation are exactly like those in the previous
creation and so on without beginning.

If, however, we turn to the R̥igveda itself and
examine its contents with a view to determine the
question before us, what do we find ? We find a very
large number of passages where we have a distinct
reference to the facts--that (1) the hymns were com-
posed or made by the sages or ऋषिs with whom they
are associated (2) that there are old and new R̥ishis and
hymns spoken of separately.

Thus we have VII. 35. 14--' इदं ब्रह्म क्रियमाणं नवीयः ',
VII. 37. 4 ' ब्रह्म कृण्वन्तो हरिषो वसिष्ठाः ', VII. 97. 9 ' ब्रह्मेन्द्राय
वदन्निने अकारि ', and so on.

In the following passages, the word तक्ष to fashion
or fabricate is applied to the composition of hymns :--

Thus--VII. 7. 6. ' मन्त्रं ये वारं नयी अतक्षन् '. So also II.
19. 8, II. 35. 2 and so on.

So also we may compare--VII. 15. 4--' नवं तु स्तोम-
मग्रये.....जीजनम् ' ; VII. 22. 9--' इन्द्र ब्रह्माणि जनयंत विप्राः ' ;
VII. 26. 1--' तस्मा उक्थं जनये यज्जुजोषत् ' ; VII. 31. 11--
' इन्द्राय ब्रह्म जनयंत विप्राः ' ; VII. 94. 1--' इयं.....पुत्र्यस्तुतिः
अभ्राह्मदृष्टिरिवाजानि '.

It is, of course, very possible that in some cases this
making or fashioning or generating of hymns may
mean nothing more than uttering or reciting the
prayers on the occasion. The passages in which an-
cient and modern R̥ishis, and old and new hymns are
spoken of, have been given above in Lecture 3.

§ वेदान्तपरिभाषा--end of आगमपरिच्छेद.

By the side of these, there are, however, other passages in which a certain superhuman character seems to be ascribed to some of the Rishis, and divine inspiration is supposed to have given rise to hymns, to which also a mysterious or magical power is ascribed. I may here refer to one such passage in connection with the Rishi Vasishtha, the author of the 7th Maṇḍala—

VII. 33. 7 to 13 verses—त्रयः कृण्वन्ति भुवनस्य रेतः oto.

In VII. 87-4 and VII. 88-4 there are references to knowledge supernaturally communicated or favours divinely conferred on Vasishtha. The same is said of Viśvāmitra, the author of Maṇḍala III., in III. 29-15; III. 43-5; and III. 53-9. वाच is personified and highly eulogised, *e. g.* in X. 125, and the divine speech is described as having entered into the Rishis. *e. g.* X. 71-3—

‘यज्ञेन वाचः पदवीयमायन् तामन्वविदन् ऋषिषु प्रविष्टाम् ।’

In the following passages, a miraculous power is attributed to the prayers of the Rishis—

III. 53.12—विश्वामित्रस्य रक्षति ब्रह्म इदं भारतं जनम् ।

VII. 33.3—‘एवं नु कं दाशराज्ञे सुदासम् प्रावद् इन्द्रो ब्रह्मणा वो वसिष्ठाः ।’

VII. 33.5—वसिष्ठस्य मृत्युतः इन्द्रः अभूत् उरुं तृस्तुभ्य अरुणोदु लोकम् ।

At the same time, we have passages in which the Rishis distinctly speak of their own consciousness of ignorance and inability to fathom the profound depths of the universe and knowledge, as against the omniscience ascribed to them by later writers. *e. g.* R̥gveda I. 164-5, 6 and 37.

How to reconcile all these various ideas present in the R̥gveda? It is quite clear that some of the

Ancient Rishis entertained a belief, though, no doubt, indistinct and hesitating, in their own inspiration. This belief was not then suffered to die out in the minds of later generations. On the contrary this belief grew up by degrees into a fixed persuasion that all the literary productions of these early sages had not only resulted from a supernatural impulse but were infallible, divine and even eternal.

I had above referred to the idea that the Samhitās of the Veda though regarded as revelation, were, however, regarded as inferior or lower in character, as compared with the *अध्यात्मशास्त्र* in the Upanishads. This view was furthered by the Mīmāṃsakas and in Śāyana's commentary we see that the ritualistic purpose is prominently held before our view in the interpretation of the text.

Now coming to the views held by the moderns in this matter, I have first to refer to the view that the R̥gveda is merely a collection of poems, which suggested themselves to the Rishis on the spur of the moment. The Primitive Aryans were children easily susceptible to the influence of their surroundings, highly imaginative, simple and innocent. Just as children conspicuously show a tendency to make god of everything that they see, or by virtue of their fresh and creative imagination not checked by commonsense or practical consideration, are highly optimistic and can turn the clouds into elephants and camels, in the same way the Aryans of the R̥gveda, highly struck with admiration and wonder at the sight of the various phenomena of nature, burst forth into praises of an

inspired character, showing a child-like familiarity with the gods created or rather discovered by them, full of hope and cheerfulness, the special characteristic of childhood, knowing no fear of wordly evils and misfortunes.

This view has been now mostly set aside or substantially modified, as the hymns of the R̥gveda have come to be studied more closely and critically. That the Aryans of the R̥gveda were not absolutely primitive, but that they were in a sufficiently advanced stage of civilization is a fact most clearly proved by the contents of the hymns themselves. Besides the form of metres, their variety and artisticness, all these go to prove the same fact.

Another view was recently advocated by an Indian gentleman that R̥gveda is not only a poem, but a history referring to the social life of the time and the mutual wars and other incidents. The incident of the Paṇis stealing the cows and Saramā tracing them for the Angirasas is interpreted as referring to the actual hostility between the Phœnicians and the Angirasas, of whom the present Brahmins are descendants. Thus, according to this view, the term पणि is equivalent to the Phœnicians, the term गौ to cows, and सरमा to some Phœnician woman enslaved by the Angirasas, the Aryas including both अंगिरस and पणिस.

Thus the following facts have been deduced from the hymns.—

A great war broke out, in the remote old days between the Indian Aryans and the Phœnicians, in which the latter were defeated and compelled to leave

this and many other wars. Thus the R̥igveda is not a poem only, but a history. The Phœnicians were the first of the civilised nations of the world. The civilization of Assyria (derived from Asura), of Babylonia, Egypt, Greece and other ancient countries owed its origin to the union of the civilization of the Aryans with that of the Phœnicians. These Phœnicians originally lived in Afghanistan or in some parts of India, whence driven out, they migrated westwards to Arabia, to Egypt, Greece, Rome and so on. In ancient time the Red Sea and the Mediterranean were connected together by a strait through which the Phœnician and Aryan trading ships entered the Mediterranean. As that passage gradually silted up, the connection between India and Europe broke off. The primitive civilization of the world was born long before the time known to us.

Coming to a more particular examination of the contents of the R̥igveda, we can divide the hymns generally into three classes,—Religious hymns, Philosophical hymns, and Secular hymns. As remarked already, the religious hymns form a very large majority. What the prevailing religious thought and belief is, we shall dwell on in another lecture. Suffice it to say here that all those hymns which are definitely addressed to divinities, containing a eulogy of them and requests for granting of riches, progeny, and cattle and so on are included in the class religious. The philosophical hymns, very few in number, are those which re-

fer to such questions as who I am, whence I come, what is the prime cause of the universe and so on. These also will be dealt with elsewhere. Here I may deal at greater length with what I have called the Secular hymns. It is impossible to discriminate them sharply from the religious hymns, but here we mean by secular, those hymns, which are not specially directed to divinities.

Here we may best begin with those hymns which mark a transition, as it were, from the religious to the secular aspect of thought, those, for instance which refer to the wedding rite, or funeral rites, ceremonies which are partly religious and partly secular. In this connection the 85th Sūkta of the 10th Maṇḍala is most deserving of study. The marriage of Soma and Sūryá is the theme of this hymn, a pattern of married union in general. "As Sun and Moon ever support each other and alternate in their office, on the constant fulfilment of which depend not only the prosperity of all inanimate nature, but also the possibility of intercourse between men and the ordering of civil relations, even so man and wife must work together in harmony, and with united powers untiringly fulfil the duties laid upon them in their vocation for the advancement of the family."* I recommend the hymn to you for study, as it throws most important light on the rite of marriage. The bridegroom with his right hand takes the right hand of the bride with this formula :—

*Rigveda by Kaegi p. 75.

Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress."*

What an important part was played by the wife in the Aryan household, and how sacred and dignified the rite of marriage was regarded, can be best judged from the admonitions and good wishes contained in the closing verses of the hymn, with which the newly married couple are greeted. I may quote here only one verse (X. 85. 46.) in translation.—

"So rule and govern in thy home
Over thy husband's parents both;
His brother and his sister, too,
Are subject likewise there to thee."

The next hymn to be noted in this connection is the funeral hymn—X. 18, which should be read wholly, as it gives us a good idea of the most solemn rite prevalent amongst the Aryans.

Next we have to consider the so-called historical hymns. They are historical only in the sense that they refer to the victory and triumph of some princes or princely families, although fragmentary in character. Although the really historical gain is not very rich and the statements are exceedingly deficient, still these fragments give us a glance into the active, war-disturbed life of the Vedic times. The Kings seek to win the favour of god Indra and secure for themselves success against their enemy; but this they can do only by

* Rig. X. 85. 36

means of a prayer poured from their heart and fashioned after the model of the ancients, in honour of that God, for which they employ priests like Visvámitra and Vasishṭha, who in their turn highly eulogise the liberality of the patron princes. In this connection, may be noticed the hymn ; VII. 18. also VII 33. 1-7 ; VII. 83.

In this connection are to be noticed the so-called दानस्तुति or praises of gifts. These are portions, not of the very highest poetical order, interpolated among or added to the original hymns, which while praising the generosity of the princes who bestowed presents on the Ṛishis, throw light on the names of tribes and kings and also on the families of singers and their genealogies. As an instance of such a दानस्तुति see verses 22-25 of VII. 18; also V. 30. 12-15.*

We may also notice a humorous hymn in which the poet banteringly likens the awakening of the frogs at the beginning of the rainy season, their merry croaking and their jollity to the songs of priests intoxicated with Soma. See VII. 103. Though Muir and Max Müller regard this hymn as a satire, still Haug and Böhler do not so regard it. They think that frogs and priests are mentioned together only because both have reference to rain. This is one of the three rain-bringing hymns, the others being VII. 101 ; and VII. 102.

There are also many instances of a didactic-gnomic kind in which proverbial thoughts and sententious maxims are brought together in the form of

* Instances may be multiplied. VI. 47.22; VIII. 1. 32 &; VIII. 4. 20 &; VIII. 5. 37 & ; X. 62. 8 ; I. 126. 1 ; VIII. 46.33 (women were given as slaves).

a verse; the ripe practical experience is summed up briefly. Thus X. 117 is a collection of sayings, so also the Song of Wisdom X. 71.

About woman several things favourable and unfavourable are said in a sententious manner. Thus VIII. 33. 17—'Woman's mind is hard to direct aright' etc. X. 95. 15—'There can be no friendship with women, their hearts are those of hyenas'. On the other hand, we have a more favourable verdict in V 61. 6. 7—'And many a woman is often better than the man etc.' Also in X. 27. 12 the idea is that maidens are often wooed for the sake of rich possessions. VI 58. 5—even an ugly man becomes beautiful only if he has cows or riches, IV 74. 9 and many more.

Formulas of incantation and exorcism are also to be found in the Rigveda, though their proper department is really the Atharva-veda. The healing of a sick person is accomplished in X. 60. 12; Indra heals a woman afflicted by skin disease VIII. 80; in X. 161. 2. and 5. one who is near to death is recalled to life. A bad omen is averted in X. 164. 5; in X. 145 a girl seeks to drive off a successful rival and to bind the man to her. A maiden awaiting her lover seeks to put the whole household to sleep in VII. 55. 5—8.

Before concluding, I have to refer to the so-called poetical riddles or *वाक्यानि* in which things are described not by their direct names but by round about and enigmatical expressions, by symbolical and mystical references, numbers playing an important part. Hymn VIII 29 is a good instance, simplest of its kind. Thus

in verses 4, 5, 7, 8, of this hymn, the gods Indra, Rudra, Vishnu and Aświns are spoken of, without their names being mentioned, but they can be guessed from the very short descriptions typical of them. Much more intricate and difficult are the symbolic descriptions of Heaven and Earth, Sun and Moon, the atmosphere, the cloud, rain, the Sun's rays, the year, seasons, months etc. for which I recommend the hymn I. 164 which is a mixtum compositum of such riddles or trying questions, reminding us of what are in Marathi called अडवणारे.

LECTURE VIII.

RELIGION AND MYTHOLOGY OF RIGVEDA.

No fixed religion, but a procession of ideas—not primitive but civilized—the practical and utilitarian character—a hieratic religion—a religion of the upper classes—enjoyment of the present life—simplicity and sincerity—transparency of conceptions—arrested personification—comparison with Greek Mythology—Monotheism—the threefold division—A difference in the conceptions of Gods in the Rigveda and in the Purāṇas—Agni—His three forms—His birth—the messenger—important attributes—the myth of Agni concealing himself—Indra—opaque and Indo-European—fondness of Soma—God of physical power—the national hero of the Aryans—His exploit over Vritra—the storm theory—the dawn theory—the spring theory.

A very large number of the hymns of the Rigveda is religious in character as opposed to secular; and hence you would be anxious to know what religion these hymns contain. But let me tell you at the very threshold of the subject that it is a very hard task, nay, almost an impossible task to answer exactly the point in question. Because in the first place, most of these hymns are mere prayers generally connected with some sacrifice or other, and in the second place, there is no attempt at system, the collection being nothing but individual prayers addressed on very various occasions, by several Rishis who were perhaps separated

from each other by long intervals. Thus, we have in the *Rigveda* a procession of thoughts, not a fixed, stereo-typed result. We see here how the ideas were formed and how they progressed ; we have not got one systematic whole, in which everything is complete and finished. Thus what I attempt to do in this lecture, is merely to indicate to you what ideas prevailed in the age of the *Rigveda*, as indicated by the hymns which we are studying. Certain tendencies and characteristic thoughts can be marked out as peculiar to the times, as the result of our study, and these I wish to point out succinctly to-day.

According to one view which was very strongly advocated during the early stages of the Vedic study, the Vedic religion is very primitive, the Vedic people being almost semi-barbarians. They were mere children dazed and surprised by the different natural phenomena, and stupefied with wonder and admiration. As a German nursery rhyme asks--"tell me how white milk can come from the red cow" so the Vedic *Rishi* is struck with wonder that in the raw cows, black of hue or ruddy, is stored the ripe milk glossy white in colour ; and this miracle is praised again and again as an evidence of divine power.*

But a careful study of the hymns would show that this view is not tenable. That the Vedic people had a civilization of their own, that the hymns mark a certain advanced stage in artistic and metrical correctness ; that the hymns are meant to serve a definite purpose *e. g.* of sacrifice, these are facts which every

* See *Rigveda* I. 62. 9 ; I. 180. 3 ; II. 40.2 ; and so on.

student of Rigveda will easily see for himself. That the sense of art was present to their mind clearly follows from such passages as these--I. 109. 1; I. 62. 13; II. 19. 8; VII. 7. 6; I. 171. 2; VII. 64. 4--in all of which the hymn or song is described as "well hewn," "well fashioned as a war chariot from the hands of a skilled artisan." cf; also X. 119. 5 'अहं तष्टेव वन्धुं पर्यचामि हृदा मत्तिम्'.

A striking feature of the Vedic religion is its practical and utilitarian nature. The hymns though highly poetic and inspired in character are all at the same time incidental to the sacrifice. They are recited or sung by the priests or bards on occasions of sacrifice whether as mystic spells to accompany and sanctify the offerings or as rhapsodies to elevate and cheer up those present. The Rishis offer prayers and oblations of Soma or Ghee, expecting in return rewards from the Gods, such as long life, prosperity, cattle, warlike sons and so on. 'Give and take' is the simple law which is applicable to the dealings between men and Gods even. 'Reciprocity, frank, unconditional reciprocity becomes an accepted motive'.* cf. : the following instances from the 7th Mandala. I. 5; I. 23; I. 24; 8. 6; 15. 4; 15. 9; 16. 9, 10; 82. 7; etc.

Another trait of the Vedic religion which naturally follows from the above, is that it is essentially a religion of priests, a hieratic religion. The priests occupy a very important position, in the ritual, they serve as mediators between princes and Gods. Not only sacrifices but such important matters as the issues

* Bloomfield--Religion of the Veda, p. 184.

of a combat between rival princes or clans solely or at least mainly depend on the prayers of the priests if they take the heart of the Gods. The priests propitiate the Gods with prayers and offerings and the Gods thus persuaded, actually take part, as it were, in the combat and make their favoured party victorious, rooting out and crushing the hostile army. In this connection I may recommend hymn 18 of M. 7. Also see hymn 83 of M. VII. where the Vasishṭhas invoke the assistance of Indra and Varuṇa in favour of their patron Sudâs. 'The enemies have circumscribed me, hear our call and come to us with succour' (VII. 83. 3). Then in verse 4 of the same hymn it is said 'you heard the prayers of these in the cries of war ; effectual was the service of the Tritsus' priest.'

In this connection we are met with a curious idea and it is this, that both the parties in a combat call upon the God for assistance, but the God goes to one party whom he wants to favour ; and the other party meets with a crushing defeat. "The men of both the hosts invoked you in the fight, Indra and Varuṇa, that they might win the wealth, what time ye helped Sudâs with all the Tritsu folk, when the ten kings had pressed him down in their attack." (Verso 6). The same idea is seen with regard to sacrifices, where also the priest always prays to the God thus—"Come to our prayers, oh Indra, thou who knowest ; let thy steeds be yoked and guided hither; men of all kinds, indeed, invoke thee ; still give thy ear to our prayers only, oh all-impeller." (VII. 28. 1). Thus the question arises ; Were the Gods not able to be present at all sacrifices

simultaneously ?—I think the following verse answers the question--‘With Soma, they brought Indra from distance, over Vaisanta, from the strong libation Indra preferred Vasishthas to the Soma pressed by Pāsadyumna, Váyata.’ (VII. 33.2).

What is meant by all this is that a righteous, sincere prayer and a rich offering persuaded the Gods to attend and bring success with them. The spiritual conception that he who has faith and God on his side has also success or victory with him, seems to be present here, and we need not bother ourselves with such questions as whether the Vedic Gods had personal forms or not and if they had them, how they could be present at all the sacrifices simultaneously—questions which occupied later theologians and even the author of Nirukta.

Thus, we see that the patrons or princes for whom the priests conducted the sacrifices found themselves between two exacting agencies. On the one hand, there were the Gods to whom they were to make rich offerings, on the other hand, there were the priests to whom they were to give fees and gifts. The दानस्तुतिs or praises of the liberal gifts conferred by certain rich patrons on priests distinctly point to this fact.

Another trait which strikes us is that the Vedic religion is a religion of the upper classes who are well-to-do. The religion of the Rigveda presupposes an established household of considerable extent ; a wealthy and liberal householder, elaborate and expensive materials, and many priests, not at all shame-faced

about their fees."* It is to be distinguished from the popular religion, the religion of the poor, with its humble rites and its childish reliance upon sorcery and the medicine man, which is the religion of the Atharva-Veda and the Grihyasûtras.

The great object which the worshippers or householders would secure, is not immortality or heavens, but a long life for full hundred years, prosperity, warlike offspring, in short, all pleasures of this earth. Conquest of enemies, freedom from diseases, plenty of food and drink seem to be the happiest ideal which the Vedic Rishis placed before themselves. "Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many;" says Vasishttha. (VII. 5. 9.). "With precious things, oh Indra, thus content us; may we attain to thy exalted favour. Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods with blessings" (VII. 24.6). "A hundred autumns may we see that bright eye, beneficent to Gods, arise; a hundred autumns may we live." (VII. 67. 16). Thus we see that the Vedic Rishis enjoyed the life before them heartily, without showing any traces of disgust with the same. This life is uncertain, and perishable, this life is a dream and the worldly existence is unsubstantial. Death is nature, life is only an accident,—these and such other melancholy ideas are conspicuous by their absence. A spirit of healthy joy in the life we live, seems to pervade the Rîgveda. It is only in very rare instances that immortality or dwelling with Gods in heaven is referred

* Bloomfield.—The religion of the Veda, p. 77.

to. Thus in VII. 57. 6, we have "वृदात नो अमृतस्य प्रजाये." 'Give us of Amrita for the sake of the offspring.' But even here we are not certain of what the word Amrita means. Roth explains the line to mean 'Add us to the number of the people of eternity, i. e. to the blessed.' But Sáyana takes the word to mean nothing more than 'water;' while Grassmann takes it to mean 'long life' only. So also in VII. 76. 4, we have "They were the God's companions at the banquet, the ancient sages true to law eternal. The fathers found the light that lay in darkness, and with effectual words begot the dawn." Thus here the ancestors of the Rishis are spoken of, as being associated with the Gods as companions and friends: cf., also I. 154. 5. The last verse of VII. 59 also contains a prayer 'so may I be released from death, not reft of immortality'. But the character of the verse is highly suspicious and the verse also occurs in Vájasaneyi Samhitâ 6. 30. Thus in the Rigveda, there are no indications, whatsoever of the later doctrine of Nivritti or Renunciation. The Vedic Religion is all optimistic.

Though it is said above that the hymns of the Rigveda are all praises or prayers relating to sacrifices, still they are not liturgical nor sacrificial, in the sense in which Mantras of the Yajurveda are. Simplicity and sincerity are the dominating characteristics. Heart speaks to heart. The cold formalism and artificial elaborateness are missing.

The hymns of the Rigveda are all praises and prayers addressed to gods which are personifications of the powers of nature, a fact which has greatly con-

tributed to give a poetic colouring to them. The early dawn, the bright rising sun, continue to fill the Vedic Rishi with reverence and a sense of wonder, even after hundreds of years, since these natural forces were turned into gods. The singular interest and importance of the Vedic poetry and the vedic religion lies in this fact that these priest-poets, in their heart of hearts, are not mere technicians, but tense observers of the great facts and acts of nature, and worshippers of the powers whom they fancy at work in nature; and that in spite of the plenty of time which was more than enough to have stiffened all nature-worship into mere admiration, fear and adulation of personal gods, they had not generally become forgetful of the forces in nature from which sprang the gods, whether it be due to the vast impressiveness of India's nature, or to the highly poetic and sincere temperament of the Vedic Rishis, or to both. "Its fiercely glowing sun, its terrible yet life-giving monsoons, the snow-mountain giants of the north and its bewilderingly profuse vegetation could hardly fail to keep obtruding themselves as a revelation of the powers of the already existing gods."* Though the Vedic Rishis had made a great deal of advance in their spiritual conceptions and can not be regarded as mere beginners and primitive barbarians, still, all through this advancement, we can not lose sight of the first touch of nature. In their conception of Savitri, Indra and Varuna and of other gods, though the personification has advanced, no doubt, to an extent, sometimes quite sufficient to

* Bloomfield's Religion of the Vedas. p. 82.

make distinct personal gods of them, still we can see through these gods and can have an insight into their original from which they sprang. It is this transparency of the Vedic pantheon, which is a most surprising phenomenon. What may be called arrested personification is the very genius of the religion of the R̥gveda.* Thus to take one instance, the god Savitri is described thus—"through the dusky firmament advancing, laying to rest the immortal and the mortal, borne in his golden chariot, Savitri cometh, who looks on every creature."† So also the various myths connected with Indra, in the form in which they are found in the hymns of the R̥gveda are quite transparent and their origin in natural phenomena can be clearly seen. Thus, as the R̥ishis of the R̥gveda work their way slowly from the single and separate gods in the R̥gveda to the later conception of the absolute one-being or the idea of unity as finally settled in the Upanishads, they, all this while, with all their too human sordidness and all their natural fancifulness, seem to see the great realities of the world with their eyes wide open, whether it be the single and separate manifestations of nature as in the R̥gveda, or nature as a whole as in later books. Thus, the hymns of the R̥gveda most clearly teach the fact that mythology, properly speaking, "is the first and fundamental adjustment of the individual human life to the outer active, interfering, dynamic world, which surrounds

* Bloomfield, p. 85.

† R̥gveda I. 35. 2.

and influences man from the moment when he opens his eyes upon the wonders of its unexplained phenomena."

This arresting of personification in the Rigveda may be best realised by the student, by calling up another mythology, that of the Greeks. This is also based upon nature, but nature is soon forgotten, or if not entirely forgotten, much obscured by after-born movements. The personification there is too finished. Thus, Zeus whose eye sees all and knows all, who is the beginning, the middle, on whom all is founded, is at the same time, the slippant, breezy Jove to whom the poets ascribe foibles and vices barely excusable in a modern born-vivant, and man about town. Homicide without end, parricide and murder of children, are the stock events of their mythology. Thus we have a complete humanisation in Greek mythology. As opposed to this, many gods of the Veda are scarcely more than half persons, their other half, being an active force of nature.

What has been said so far about the gods of the Rigveda is, of course, generally true. For, there are a few cases such as the personification of the doors of the sacrificial chamber, of the sacrificial post, of the chariot and so on. But these are only exceptions and do not belong to the Rigveda proper.

One more trait of the Vedic Religion I have to notice before I take leave of this part of the subject and proceed to the consideration of the gods in parti-

* Bloomfield. p. 82.

cular. It is called Henotheism or Kathenotheism by several scholars. It consists in the tendency to raise the particular god to whom you are addressing prayers for the time being, to the most exalted and unsurpassed position, to whom all other gods are subordinate for the moment. This is done for most of the gods in turn. "The god in question, alone, is present to the mind of the singer; with him for the time being is associated everything that can be said of a divine being; he is the highest, the only god, before whom all others disappear, there being in this, however, no offence or depreciation of any other god."* Thus often times, it is not possible to distinguish one god from another owing to the similarity of attributes, though there can be marked out some attributes and functions which are distinctly characteristic of this or that god.

The gods are divided into three classes according to the regions or worlds they occupy. Yāska says—'The Etymologists opine that there are only three deities Agni on the earth, Vāyu or Indra in the Antariksha or mid-air and Sūrya in heaven. One and the same deity is called by several names, owing to the wondrous or miraculous powers which it possesses or because of the different functions it has to perform, corresponding to which it receives the different names or (it may be held) that there are as many different deities as there are names, because there are as many different prayers.' Yāska further discusses the question regarding the form of these gods, (अथ आकारचिन्तनं देवतानाम्) in the course of which he states three different views viz.

* Rġveda by Kaegi. p. 88.

the later Purāṇas. It is, no doubt, a very interesting subject to trace the character of every god from the times of the Ṛigveda down to the latest mythological works and to mark the differences which correspond to the different stages in the history of the Indian mind. Not only have the characters of the gods changed considerably even so far as to make them recognized with difficulty, but their mutual relations also have been altered immensely and he who was a very prominent and dominating god in the Veda has been reduced to a minor deity of little or no significance in the Purāṇas, and *vice versa*. Thus, Agni and Indra stand out most prominently in the Ṛigveda, and their importance is not shared by any other god ; but in the Purāṇas, if they have not paled down into utter insignificance, at least they have been reduced to a comparative subordination, by the side of the triad, that has put every other god in the background though, no doubt, Indra continues to hold his position as a suzerain amongst the thirty three gods. The same is more strikingly true of Varuṇa, who in the Ṛigveda is the god of justice, as it were, the lord in the moral domain, who watches the conduct of men and punishes them, but who, in the

all known to the R̥gveda. On the other hand, Ushas and Parjanya, Bhaga and Aryaman, have ceased to exist as deities, not to mention the fact that Savitrī, Pūshan, Mitra, Sūrya who are so many different godheads with distinguishing characteristics have later on come to be mere synonyms, all signifying but one god.

The god that stands out most prominently in the whole of the Vedic pantheon, is Agni, only second to Indra in point of the number of hymns addressed. Agni is a most striking instance of what I have above referred to as arrested personification. It is both an element and a phenomenon and at the same time a person and a god. Though the word 'Agni' is Indo-European, in as much as Latin has '*ignis*', Lithuanian has '*ugnis*', old Slavic *Ogni*, still, God Agni, with all the diverse shapes it possesses, is, in every essential a product of the poet-priests of the R̥gveda.

Agni is spoken of, under three forms, the Fire on earth, the Lightning in the atmosphere, and the Sun in the heaven. Agni is generated from the अरणिः or the sacred fire-sticks which are often described as the mothers: cf. VII. I. 1. and VII. 3.9. It is also described as

A4

B4

aspects that are mainly dealt with. Agni dispels darkness, frightens away the demons of the night, and heralds light. 'यो अपाचीने तमासि मदंतीः । प्राचीः चकार वृत्तमज्ञाचीभिः ॥ VII. 6. 4. Agni is ever young, because he is enkindled fresh every morning. He begins the sacrificial day. He is the oldest priest, is fed with ghee and rises into flames. He issues from the trees which he consumes, thus he is the eater of his mothers. He is bright-jawed (शुचिदन्त्र), with a head of light (तपुर्बद्धा), with a face of ghee घृतप्रतीक, the lord of the people (विश्वते VII 15. 7), the lord of the house (ग्रहपतिः), VII 19. 2. He is the immortal domestic priest, concentrating in his own person all the sacrificial offices, (cf. VII-16. 5.). Not only is he the arch-priest, he is also the arch-sage (कविः VII. 16. 2), कावकृत् and so on. Then the leap from an arch-priest and an arch-sage, to a Godhead is not difficult. He is the great God who is the messenger between gods and men. He hastens with his steeds and is often asked by the worshippers to bring the gods to the sacrifices or to convey the offer-

° Bloomfield, Religion of the Veda. p. 159.



ings to them, 'मियं जेतिष्ठं अरति स्वध्वरं। विवस्व दूतमवृत्तम्॥ (VII. 16. 1).

Not only does Agni perform an important function from the sacrificial point of view, he also drives the दस्युः in the jungles and brings great booty to the Aryans: cf. VII.6.3

Agni is connected with the अगिरस्व, who are often described as the seven priests who brought down Agni from the heavens or first enkindled him for man. In this connection must be also noticed मातरिष्वन् a semi-divine being who like the Greek Prometheus was the first to introduce Agni to men on the earth. This myth may be nothing more than the fire of lightning generated from the clouds, and striking trees and plants, whose germ Agni is often described to be, given out when they catch fire.

Thus, we see that Agni is cosmic, ritualistic and divine, through all these stages, however, retaining its elemental or natural character, not allowing it to be obscured by rigid personification. There is one myth connected with Agni, which has been later developed into a neat story, by the Purāṇas. The function of carrying the oblations to gods was solely Agni's, so that it so happened that it became impossible for the gods, to subsist without him. Agni, however, got tired of his work of serving gods and men and concealed himself into the waters. But the god Yama discovered and betrayed him and Varuṇa, as the spokesman of gods at last induced Agni to resume his task of expediting the sacrifices to the gods. For this I may refer the student to hymns 51 and 52 of the 10th

Mandala. This has been turned into a very neat story in the Mahābhārata.*

The next important god is Indra, to whom the largest number of hymns in the R̥gveda Saṁhitā is addressed, almost one-fourth of the total number of hymns. It is not possible to say exactly what phenomenon of nature is represented by this god, because so many personal attributes are ascribed to him that we can not easily pierce through the god's personality. Thus he is an opaque god, as compared with the transparent Agni. Indra's name, however, occurs in the Avesta, as *Andra* where he is degraded to a demon. But his chief vedic epithet Vritrahan is the same name as that of the abstract genius of Victory '*Verethraghna*' in the Avesta, and the Armenian dragon-slayer '*Vahagn*.'†

We may briefly sum up the attributes of the Vedic Indra as follows, from which it will be evident that the Vedic poet-priests exceeded themselves in lauding Indra, and that there was no high prowess whose credit could not be given to Indra.

Indra is born of the Heaven and the Earth (VII. 20. 5), and he drank Soma as soon as he was born (VII. 98. 3.); Indra is ancient, youthful, strong, agile, martial, undecaying, all-conquering, lord of unbounded wisdom and of irresistible power. He has a beautiful chin, he wears a beautiful helmet (सशिप्रः), has golden arms (हिरण्यबाहुः VII. 34. 4), a golden chariot, with green steeds (हरिताश्व). His horses

* (See Vanaparva Adh. 224; Salya. Adh. 48, verses 16 to 22.)

† Bloomfield, Religion of the Veda. p. 176.

are yoked by the power of prayers; his weapon is the thunderbolt; no one can equal him in his fondness for drinking Soma. Exhilarated by Soma, he slays the enemies and demons, (cf. VII. 22. 1, 2 and VII 29. 1). He, at a single draught drank the contents of thirty pails that were filled with Soma juice (VIII. 77. 4).*

In the company of Vishnu, he encounters the hostile demons variously called by the names of वृत्र, अहि, छुष्ण, नमुचि, शंबर, who shut up waters, and slayes them and liberates the waters (cf. VII. 99, 4 and 5.). He breaks the cities of the Asuras (असुरदरः). Heaven and earth quake at the crash of his thunder. Indra is a terrible warrior, a gracious friend, a God whose shafts deal destruction to his enemies, while they bring deliverance and prosperity to his worshippers; VII. 27.3; 37. 3; 31-6. He is the most fatherly of fathers, has love and sympathy for mortals (VII. 23. 5). He controls the destinies of men, he is the enemy of the irreligious, a destroyer of the Dasyus and a protector of the Aryas.

Three principal traits stand out most prominently from amongst the highest divine functions and attributes ascribed to Indra. First, he is the god of physical power and dominion over the external world and he is not generally associated with the spiritual elevation and moral grandeur which is specially discernible in Varuna. In spite of his big personality, his essence and quality are that of lower, rather than higher religious conceptions. "The coarse grain and the fleshli-

* Cf. Nirukta. V. 11 and the various interpretations of the fact given there. Read in this connection the hymn X. 119 which graphically describes the bragging of Indra under the influence of Soma.

ness of his character arrest very unfavourable attention. Indra embodies so completely the human qualities of brag and bluster, gluttony, drunkenness and lust, as to make him the peg upon which to hang scepticism.*

The second trait closely associated with this, is that Indra appears all through as the national hero of the invading Aryans, in their struggles against the dark-complexioned Dasyus whom they had to overcome and drive before them. VII. 18 and 32 are good illustrations of this idea. Indra's godhood is invoked not only in connection with the extermination of the Dasyus, but even in the case of mutual wars amongst the different clans. He is called the Lord of Strength, with whom heroic deeds are associated.

The third point to be noticed is his exploit over Vṛitra. The second verse of I. 32, runs thus :—'He slew the dragon who lay upon the mountain. God Tvashtar forged for him his heavenly club. Like roaring cattle, down came the waters, flowing swiftly to the sea'. The same fact is recorded in verses 6 and 7 of the same hymn. Now what is meant by this slaughter of Vṛitra by Indra? Who is Vṛitra? Who is Indra? what are these waters which were compassed by Vṛitra and which were afterwards liberated by Indra?

Now several theories have been proposed to account for this. Even in Nirukta, the oldest available book on Vedic exegesis, more than one explanation are put forth. See, Nirukta II. 16 according to which, the credit of suggesting the storm-theory must be

* Bloomfield, Religion of the Veda. p. 174.

this storm-theory, रुद्र is the malignant, evil spirit *i. e.* the cloud which has held fast the waters, towards the end of the summer and the advent of the rainy season and Indra is none but the god of rain, who pierces through the cloud and causes the waters to flow forth and shower themselves down on the earth. In this interpretation, the पर्वत or गिरि into which the waters were confined has to be understood to be a cloud. There are other places also in the R̥gveda, where the word पर्वत is generally understood to be a cloud, *e. g.* I. 19. 7—‘य ईह्वयन्ति पर्वतान् तिरः समुद्रमर्णवम्’ where the अर्णव समुद्र is nothing but the अन्तरिक्ष, *i. e.* the middle world between पृथिवी on the one hand and द्यौः on the other ; and पर्वतान् are the clouds. Śāyaṇa also takes here पर्वतान् = मेघान्. On this Max Müller notes that “in old Norse *Klakk* means both cloud and rock ; nay, the English word cloud itself has been identified with the Anglo-Saxon *clud*, rock.” This storm-theory is followed by most of the Western scholars including Max Müller who is responsible for carrying this theory too far. But there are several objections to it.

Generally wherever this exploit over is mentioned, several other things are associated with it. Let us take the typical verse—II. 19. 3—where it is stated that Indra, the dragon-slayer, set in motion the flood of waters of the sea, generated the sun and found the cows. Now all these three phenomena can not be accounted for by the above theory. So the dawn theory is put forth. Indra is the sun exterminating nocturnal darkness and pouring floods of light for the world

of living beings. The rays of the sun may be the cows. This, however, only explains a part ; and 'there appears to be a confusion between the notion of the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of the night at dawn*' says Prof. Macdonell, which is nothing but admitting our inability to explain the myth satisfactorily.

Besides there may be raised several other objections against the storm and dawn-theory. Thus the fact that there is in the Veda another god पर्जन्य, the real storm and rain god, throws suspicion over Indra as the god of storm and rain. Besides in several places it is distinctly stated that Indra caused the rivers to flow to the sea from the mountains which were cleft by him. Now, sufficient reasons have not been pointed out why पर्जन्य should mean 'a cloud' and rivers, 'the flow of rain.'

Thus a third theory is proposed by Prof. Hillebrandt†. According to this theory, the waters are those of rivers and mountain-streams ; their confiner is the frozen winter, when the rivers are at their lowest level,—conceived as a winter-monster by the name of रुद्र or the confiner, who holds captive the rivers on the heights of glacier-mountains ; and thus Indra is no other than the spring or summer sun, who frees them from the clutches of the winter-dragon. This may be called, for convenience' sake, the vernal theory.‡

* Macdonell, 'Vedic Mythology' p. 61.

† Hillebrandt. 'Vidische Mythologie.' Vol. III. p. 157.

‡ Bloomfield — 'Religion'—p. 179.

But this phenomenon would be worth the name, only in extremoly northern countries, so as to be represented by the fierce and obstinate contest between Indra and Vritra, as is described in the R̥gveda.

But against all these theories there revolts one passage, II. 12. 11--'यः श्वरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरदन्व-विन्दत् । ओजायमानं यो अहिं जघान दाहुं शयानं स जनास इन्द्रः ॥' Here it is said that Indra found out the demon lying in the mountains, and the time of the commencement of the contest is evidently given in the words 'चत्वारिंश्यां शरदि' which has been so far translated by Vedic scholars as 'in the fortieth year'. That शरद् may mean 'a year' since the year began with the शरद् season in Vedic times as is proved from several indications, we need not question. That the construction according to which चत्वारिंश्यां is adj. loc. sing. of the ordinal qualifying शरदि which is a word of the feminine gender, is grammatically unobjectionable, goes without doubt. But no one has explained what is meant by the fortieth year or fortieth autumn. Does it mean that the phenomenon represented by the Vritra myth, took place once in forty years ? The suggestions that the passage may refer to a famine or drought that occurred after forty years or that it may represent a forty years' war between the Aryans protected by Indra and Śambara, the chief of the aboriginal races dwelling on the mountains, have to be dismissed as being too far-fetched, and imaginary.

Hence a new interpretation is put on the myth by Mr. B. G. Tilak, based on his theory of the reminiscences of the Arctic Home of the Aryans, in the R̥gveda.

According to this interpretation, the passage refers to the annual struggle between light and darkness, because in the polar or circum-polar regions, there is the long night of six months and the long day of six months, of course having a comparatively long twilight at both the ends. The waters are the cosmic waters which were supposed to surround the earth just like ether, in the world of light above and the world of darkness below; which caused the sun, the moon and the stars to move with them. If these waters therefore ceased to flow, the consequences were very serious; for the sun, the moon, the stars, would then all cease to rise and the world would be plunged in darkness. Thus we can fully understand the magnitude of the mischief worked by Vritra by stopping the flow of these waters.* The mountains into which these waters were put up may be some metaphorical mountains supposed to exist on the border of the nether world and this earth, just as, for instance, the sun is supposed to rise from the Meru-mountain. Thus the conflict with Vritra commenced in Śarad, the beginning of the long night, and ended at the end of the night or the year (cf. X. 62. 2. where the Angirasas, the assistants of Indra in his conquest of the cows, are said to have defeated Vala, at the end of the year परिवत्सरे). I may sum up the interpretation in the words of the author himself thus:--§ 'If India is described as the leader or releaser of waters (अपं नेता or अपं स्रष्टा), the waters do

* Tilak--*Arctic Home*, p. 269.

§ Tilak-*Arctic Home*, p. 295.

not mean the waters in the clouds but the waters or the watery vapours which fill the universe and form the material out of which the latter was created. In other words, the conquest over waters was something far more marvellous and cosmic in character than the mere breaking up of the clouds in the rainy season; and under these circumstances, it was naturally considered to be the greatest of Indra's exploits, when, invigorated by a hundred nightly Soma-sacrifices, he slew with ice the watery demon of darkness, shattered his hundred autumnal forts, released the waters of the seven rivers upstream to go along their ærial way, and brought out the sun and the dawn, or the cows from their place of confinement inside the rocky caves where they had stood still since the date of the war.'

LECTURE IX.

RELIGION AND MYTHOLOGY OF RIGVEDA.

(Continued).

Varuṇa associated with the spiritual domain—The preserver of Rīta or moral order—the three aspects of Rīta—Mitra and Varuṇa, Ahura and Mithra—Greek Ouranos—Varuṇa, a god of waters—The Aśvins—their mythical and legendary character—marriage of Sūryā—Legends explained by the dawn and spring theories—the Arctic theory—Aśvins and Dioscuri—Their comparative insignificance in later mythology—the five solar gods—Savitri, the enlivening aspect of the sun—Sūrya, the luminary—Mitra, the Beneficent—Pūshan, the god of paths—Viṣṇu—his three strides—various interpretations of the same—the name *Sipivishṭa*—Ushas, the most graceful creation of Vedic poetry—The long and many dawns—VII. 76. 3.—The philosophy of Rigveda—The progress from many gods to one being—I. 164.—Ideas about death and the world hereafter—X. 121.—X. 90.—the creation hymn—Absence of pessimism.

Next we proceed to consider Varuṇa who is purely a Vedic god, i. e. a god occupying a very prominent place in the Rigveda but reduced to absolute insignificance in later mythology. The sphere of Varuṇa is quite opposed to that of Indra. The latter is associated with the domain of physical valour and command of external nature, but the former is principally concerned with the spiritual domain. Thus in the hymn VII. 83

addressed to Indra and Varuṇa conjointly, 'we have in verse 9 the functions of Indra and Varuṇa mentioned side by side, so as to bring out the contrast clearly—

‘वृत्राण्यन्यः समिधेषु जिह्वते व्रतान्यन्यो अभिरक्षते सदा ।’

Moral elevation and sanctity are the principal attributes of Varuṇa. Omniscience and undeceivableness are frequently spoken of Varuṇa. Varuṇa stands out as the god of justice, watching the conduct of all people and setting his spies everywhere for the purpose. He controls the destinies of mankind, and beholds all the secret things, that have been and will be done. He seizes and punishes transgressors with his bonds or nooses; he is a barrier against the irreligious and the wicked; sinning mortals can hardly expect to escape him (VII. 65. 3.). He watches or witnesses the truth and falsehood of people. ‘सत्यावृते अवपश्यन् जनानाम्’ (VII. 49. 3). His laws and ordinances are in no case to be violated, and we see the worshipper often approaching Varuṇa in a suppliant attitude, pleading innocence and putting forth excuses for the sins if any and entreating him to show mercy, full of a contrite spirit as he is. With all the awe and reverence which Varuṇa commands and inspires, there is at the same time, the element of homeliness and mercy; and the relations between Varuṇa and his worshipper are often described as being very intimate. The worshipper is often like a little child committing offences through ignorance or temptation too strong for its weak and puerile nature and again obstinately asking for indulgence at the hands of the parent, *i. e.* Varuṇa.

The hymn VII. 86 is a typical hymn in this connection as it depicts Varuṇa as a guardian of moral order, angry at the misdeeds of men.

Varuṇa is visible to the mental eye of his worshippers (VII. 88. 2.). He is mighty and fixed in purpose, arrayed in a golden mail, surrounded by his messengers. His house has a thousand doors (VII. 88.5), he is foresighted and thousand-eyed (VII. 34. 10); he has the sun for his eye (VII. 66. 10); he is the king of all that exists (VII. 87. 6), a universal monarch, a self-dependent ruler. Power, martial strength and sovereign authority are also spoken of as belonging to Varuṇa. He is called अमर (mighty), मर्या (VII 28. 4.), possessed of a mystic or miraculous power; Varuṇa is a god of illimitable resources and knowledge.

Here may be considered the meaning of the word ऋत in the R̥gveda. Varuṇa is always spoken of as the preserver of ऋत, or as the spring of ऋत, (II. 28. 5. स्वा ऋतस्य)-This word ऋत in the R̥gveda itself seems to denote three ideas, all allied with each other or one idea under three aspects owing to the difference of domains.

1st of all ऋत represents 'the cosmic order.'* ऋत rules the world and nature. The regular recurrence of the natural phenomena, the rising and setting of the sun, the coming of dawns and so on are all regulated by ऋत. The gods themselves are described as born of the ऋत, as observing and loving ऋत (e. g., ऋतजात ऋतज्ञ, ऋतयु etc.). Also ऋतायम् VII. 87. 1.

* See Bloomfield 'Religion' p. 126. 129.

From this, ऋत comes to denote the correctness and regularity of the cult of god-worship or sacrifice. There is some principle, which guides and regulates the different events of the sacrifice, the coming of gods, the offering of oblations and so on and that is ऋत. Thus the sacrifices are described as conducted by ऋत as opposed to the magic rites and acts of witchcraft which may be, therefore, called अघृत.

Last comes the third phase in the domain of the moral conduct of man. The moral law which every righteous man must observe,—it is the chief function of Varuṇa to see that it is so observed—is called ऋत which may be thus paraphrased by सत्य and अघृत would then mean असत्य.

Though the world of Varuṇa is chiefly the moral world, still no mean exploits in the world of nature are ascribed to him. Varuṇa fashioned and upholds heaven and earth (VII. 86. 1; VII. 87. 5; VII. 87. 6.). He made the sun to shine and followed out channels for rivers. He knew the flight of birds in the sky, the path of ships on the ocean, and the course of the far-travelling wind.

Varuṇa is very frequently associated with Mitra and there are several hymns in R̥gveda where Mitra and Varuṇa are addressed together. (cf. VII. 64 & 65). Mitra is of course the sun in his beneficent aspect the god of day or light, and what can Varuṇa be but the god of darkness or night? Thus while commenting on VII. 87. 1 Sāyaṇa remarks 'अस्तं गच्छन् सूर्य एव वरुण इत्युच्यते । स हि स्वगमनेन रात्रीर्जनयति ।'.

It is this very association of Mitra and Varuṇa, which has led Prof. Oldenberg to conjecture that Varuṇa should be the moon in contrast with Mitra who is the sun.

But according to most of the scholars, Varuṇa is connected with the chief good and wise god of the Zoroastrian faith viz. *Ahura Mazd* or *Ormazd* 'wise lord'. One reason for this connection if not identification is that Ahura corresponds with Asura which is a title frequently applied to Varuṇa, though it must be remembered here, that many other gods in the R̥igveda are called 'Asura' (lit. strong). The second and convincing reason is the dual partnership of Ahura and Mithra in the Avesta which exactly corresponds to that of Mitra and Varuṇa in the Veda. Besides the attributes and functions of Ahura Mazd are very similar to those of Varuṇa. Thus in the Zoroastrian system, Ahura Mazd orders the world and assigns to all good creatures and entities their respective places and activities. Ahura creates the divine order (*i. e.* Asha which corresponds to the Vedic R̥ita, and note that Ahura is called Ashahe Kháo which exactly corresponds to *Khá R̥itasya*, in connection with Varuṇa in the Veda.). He made a way for the sun and the stars. As a guardian of divine order Ahura is not to be deceived and so on. This is enough to establish the great similarity between Ahura Mazd and Varuṇa.

Varuṇa, however, belongs not only to the Indo-Iranian period but to the Indo-European period, in as much as Varuṇa corresponds to the Greek *Ouranos*, on whose testimony Varuṇa should represent probably the

encompassing sky. Thus in R̥gveda VIII. 41. 3. Varuṇa is described as embracing the all. वरुण may be derived from the root वृ to cover and thus may mean the sky that covers or pervades all.

One more point I would touch, before taking leave of Varuṇa, and it is his later conception as a god of water. No doubt, Varuṇa is connected with water even in the R̥gveda. In VII. 87. 1, Varuṇa has not only cut out a pathway for the sun, but has led the watery floods of rivers onwards. In VII. 64. 2, मित्र and वरुण are called सिन्धुपती—'lords of streams or rivers.' In VII. 49. 3 Varuṇa is described as the sovereign of waters going amidst them. This connection with water (which really is only one particular aspect or manifestation of the ऋत of which वरुण is the lord), may have probably led to the later conception in the Purāṇas and even Śāyana calls him 'जलाभिमानिनी देवता' while commenting on VIII. 58. 2, though generally he regards Varuṇa as the god of night. "When, on the one hand, the conception of Varuṇa as the all-embracing heaven, had been established, and on the other hand, the observation of the rivers flowing towards the ends of the earth, and to the sea had led to the conjecture that there existed an ocean enclosing the earth in its bosom,* then the way was thoroughly prepared for connecting Varuṇa with the ocean, in later mythology".†

* Or it may be the ocean of aerial waters which made the sun and the moon to move, to rise and to set—(cf. ऋत).

† Muir 'Original Sanskrit Texts' V.

Next we come to the pair of gods, the Ásvins (horsemen). Hymns 67 to 74 of the 7th Māṇḍala are all addressed to these gods. The character of these two deities is, however, very little defined, though they are no doubt, an object of a very enthusiastic worship. They are the sons of Vivasvat and Saranyu. They are often called 'sons of heaven' (दिव्योन्मातृ). They are physicians, asked to neglect the calls of other devotees and pass from house to house partaking of Soma. They come from a distance in a golden chariot, drawn by birds or bird-like horses. They are ancient, beautiful, bright, swifter than thought, possessed of wisdom and intelligence.

Of all the Vedic divinities the Ásvins have the most pronounced mythical and legendary character. A maiden by the name of Sūryā (i. e. daughter of the sun) is captivated by the youthful beauty of the Ásvins, chooses them for her husbands and ascends their chariot. The most prominent characteristic of the Ásvins is, however, that they are the most reliable helpers in need. All sorts of men and women have appealed to them for aid and have not been disappointed. The Ásvins had made themselves so familiar with men that the gods had refused to admit them to a share in the sacrifice. This fact has led some people to conjecture that these Ásvins must have been two heroes of wondrous exploits and of unparalleled beneficent activity, so much so that they were afterwards deified and became the recipients of most hearty praise.

It would be interesting to know what Yāska thinks of them. In the beginning of Ch. 12 he says

'Some say that they are heaven and earth ; others, day and night, others again, sun and moon.' (All these are explanations according to the Nairukta school or the naturalists). The Aitihásikas (Traditionalists) say that they are two kings of virtuous deeds. Yáska also remarks that their time is the hour between midnight and early dawn.

As said above, it is not easy to exactly define their character from the epithets applied to them. But let us see if we derive some help in this from a consideration of the several legends connected with them. They have been all briefly summarised in the following extract from Prof. Macdonell's Vedic Mythology (§ 21) which I quote here for convenience.* "The sage Chyavána, grown old and deserted, they released from his decrepit body ; they prolonged his life, restored him to youth, rendered him desirable to his wife, and made him the husband of maidens (I. 116. 10 etc.). They also renewed the youth of the aged Kali and befriended him when he had taken a wife (I. 112. 15.).....But the story most often referred to, is that of the rescue of Bhujyu, son of Tugra, who was abandoned in the midst of the ocean (समुद्रे), or in the water clouds (उदमेघे) and who, tossed about in darkness, invoked the aid of the youthful heroes. In the ocean which is without support (अनारम्भणे) they took him home in a hundred-oared ship (शतारित्रम्—I. 116. 5). They rescued him with animated water-tight ships.....The sage Rebha,

*For Ásvins, I have to recommend to the student hymns 112, 116, 117, 118 from the 1st Maṇḍala.

stabbed, bound, hidden by the malignant, overwhelmed in waters for ten nights and nine days, abandoned as dead, was by the Ásvins, revived and drawn out, as Soma juice is raised with a ladle. (I. 116. 24; I. 112. 5). They delivered Vandana from his calamity and restored him to the light of the sun.....They succoured the sage Atri Saptavadhri, who was plunged in a burning pit by the wiles of a demon, and delivered him from darkness. (I. 116. 8; VI. 50. 10). They rescued from the jaws of a wolf, a quail (वर्तिका) who invoked their aid. (I. 112. 8). To Rjráśva, who had been blinded by his cruel father for killing one hundred and one sheep and giving them to a she-wolf to devour, they restored his eye-sight, at the prayer of the she-wolf (I. 116. 16; I. 117. 17.); and cured Parávrij of blindness and lameness. (I. 112. 8.) When Viśpalá's leg had been cut off in the battle like the wing of a bird, the Ásvins gave her an iron one instead (I. 116. 15).....The cow of Śayu which had left off bearing, they caused to give milk (I. 116. 22); and to Pedu they gave a strong, stiff, dragon-slaying steed impelled by Indra, which won him unbounded spoils (I. 116. 6)."

Now all these myths connected with the Ásvins have been explained by the dawn and the spring theories. Thus the recovery of the sun early in the morning, from the darkness of the night, and the restoring of brightness to the sun, in the spring, whose powers are mostly decayed in winter are the phenomena supposed to be referred to by these legends of restoring youth to an old man or curing the blindness of another. But these theories can not fully explain all the details.

connected with these legends. Thus, for instance, the places from which all the helpless persons are rescued are generally described as full of darkness, as being bottomless and watery (I. 182. 6); and the period of distress is generally spoken of as being 10 days or 10 days and 10 nights and so on. Besides the incident of ऋत्नाश्व (I. 116. 16) killing 100 sheep and therefore being rendered blind remains altogether without explanation. So also the hymn 78 of M. V, referring to Atri Saptavadhri and especially its last three verses can not be satisfactorily explained on the basis of the two theories proposed above. Hence, another theory briefly called the Arctic theory is proposed, according to which all these legends refer to the long night and the long day. 'The sun sunk in the nether world of waters and darkness and not merely a winter sun is the burden of all these legends, and the achievements of the Ásvins refer to the rescue of the sun from the dark pit of the nether world or from the bottomless ocean of darkness.'*

The Ásvins and Súrýá have been identified or at least connected with the Greek Dioscuri, 'the sons of Zeus' Castor and Pollux, and their sister Helena (which more resembles in sound, Saranyu the mother of the Ásvins). The word Ásvin means 'one having a horse'; but this connection with horses comes out more strongly with the Dioscuri, who are celebrated tamer of horses, riders of horses, and charioteers. The

* Tilak, Arctic Home. p. 319.

also were revered as helpers in need and were called Anaktos 'protecting lords.'*

Thus, we see that the Vedic Ásvins combined the cosmical as well as historical and human characters, in a most conspicuous way. In later mythology, they occupy an insignificant position merely being physicians possessed of great physical beauty also. The legend of Chyavána referred to above, has been transformed into a neat story in the Mahábhárata.†

Next we have to consider the five solar gods viz., सवि॒तृ, सूर्य, मि॒त्र, पु॒षन्, and वि॒ष्णु. Though many of the attributes of these gods are very similar so as to make it difficult to distinguish one from another, still there are some distinctive functions peculiar to each of them and there is no doubt that in the R̥igveda these are not mere synonyms, but distinct entities.

सवि॒तृ (lit. the impeller, the enliverer) represents in distinction from others, the enlivening or quickening aspect of the sun. In this connection I recommend, the hymn IV. 54, of which every verse contains some form of the root सृ in its various meanings, thus reminding the reader of the essential connection between the god सवि॒तृ and the meaning of the root present in it. Savitṛi is gold-complexioned, he ascends a golden car, beholds all creatures. This सवि॒तृ is sometimes expressly distinguished from सूर्य; but sometimes they are spoken of indiscriminately. Sāyana says in one place that the

* Bloomfield, Relig. p. 113. 114.

† About the birth of the Ásvins and their relation to Vasishṭha see the extract from बृहद्देवता quoted by Sāyana in his commentary on VII. 72. 2.

sun is called सवित्र, before rising, and सूर्य, from sunrise to sunset. Yāska remarks--"The time of Savitri's appearance is when darkness has been removed and the rays of light have become diffused over the sky."

सूर्य more refers to the luminary itself. He is the son of द्यौः and अदिति; his wife is उषस् (VII. 75. 5). In another place the dawns are said to produce him (VII. 78.3). He is drawn in a car by seven horses (VII. 63. 2); his path is prepared by the आदित्य (VII. 60. 4); Sūrya is the preserver and soul of all things stationary and moving (VII. 60. 2); he is the vivifier of men (VII. 63.2). He is far-seeing, he beholds the good and bad deeds of all mortal creatures, he is the eye of मित्र and वरुण. In many places, however, a dependent and subordinate position is assigned to सूर्य, and his divine personality is thrown into the background. The grand luminary becomes little more than a part of nature, created and controlled by those spiritual powers which exist above and beyond all material phenomena. The sun is thus one of the most transparent of gods. Hymn, I. 115 may give a good idea of the godhead of Sūrya.

मित्र was spoken of above as an associate of वरुण. He prominently represents the beneficent side of the Sun's power. मित्र sets people to activity, he holds fast the earth and heaven, he watches the people ceaselessly. Hymn III. 59 is specially addressed to मित्र alone, wherein चरणिष्ठ and पातयज्जन are his distinctive epithets. It is to be noted that this is the only hymn addressed to Mitra alone, in the whole of R̥gveda. Elsewhere he is generally invoked along with Varuṇa. Thus it may be said that Mitra, though one of the old-

est gods, owing to his identification with the Iranian Mithra, has lost his independent individuality in the Rigveda.

पुषन् is distinctly a shepherd god. "His chief claim* to usefulness is that he knows the roadways; protects from their dangers such as wolves and robbers; guards cattle so that they be not dashed to pieces in the ravine; brings them home unhurt, when they have gone astray, and, in general, restores lost things. Púshan drives the cows to pasture,...he carries a goad and his car is drawn by goats,...he lives on gruel," Hymns 53-56 of Mandala VI. may be read in this connection. This पुषन् also can not be anything but a sun-god; since he is also described as lord of all things that stand or move and he is also the lover of सूर्या. He is called आवृणि 'glowing'; so also his ability as a path-finder and restorer of lost things points to an over-seeing heavenly body.

विष्णु is another solar deity in the Rigveda. The entire hymns and the separate verses in which Vishnu is celebrated are much fewer than those dedicated to the praises of Indra, Agni, Varuna, Asvins etc. Besides, in most of the passages referring to him, he is generally lauded along with a host of other divinities. From this it may be concluded that Vishnu was regarded in the Rigveda as being on a footing of equality with other gods, or even subordinate to many of them, though he forms one of the two great gods of modern Hinduism, sometimes being elevated to the highest place. The essential feature of his character is that

* Bloomfield, Religion. p. 170.

he takes three strides covering the three worlds. Śākapūṇi regards these three strides as three manifestations of one and the same god, as Agni on earth, as Indra or Vāyu in the atmosphere and as the sun in heaven. Aurnavábha, on the other hand, interprets them as the rising, culminating and setting of the sun. Max Müller also interprets this myth as referring to the three stages in the daily course of the sun. In the Brāhmanas and later works, however, this feature is developed into the story of Viṣṇu appearing in the form of a dwarf and recovering the earth from the demons headed by Bali, by taking his three strides.

According to Mr. Tilak's theory, however, these three strides can not refer to the daily course of the sun, but to the annual course when the year was divided, as at the circumpolar regions, into three parts, of which two parts or eight months, the sun was above the horizon and hence the two strides of Viṣṇu are spoken of as being visible; while the third part or four months, the sun went below the horizon into the nether world of darkness or of waters, providing continuous darkness, and thus the third stride is invisible. In I. 155. 6, Viṣṇu is described as setting into motion his ninety steeds with four names, which can only refer to the 360 days of the year with the four seasons. So also in VII. 99, verses 4 and 5, Viṣṇu is associated with Indra, in the exploit over Vṛitra, and Viṣṇu is described along with Indra as generating the sun, the dawn, and Agni, and breaking the ninety-nine cities of Śambara—which points to the conclusion that the three strides of Viṣṇu should

also refer to the annual course of the sun, with the long day and long night.

With this interpretation, the meaning of the word शिपिविष्ट may be well explained. The verse VII. 100. 6 runs thus—'What was there to be blamed in thee when thou declaredst "I am Śipivishṭa"? Do not conceal from us this form, since thou didst assume another shape in the battle.' Yāska (Nir. V. 7-9), proposes two interpretations, one bad, following Aupamanyava and the other, good. शिपिविष्ट may mean 'शेप इव निर्वेष्टितः' 'enveloped like the private parts or with rays obscured' (अप्रतिपन्नरश्मिः). It may be a laudatory appellation also, meaning 'one whose rays (शिपयः) are displayed.' (आविष्टाः)

शिपिविष्ट refers to the temporary obscuring of the rays of the sun when he entered into the nether world (रजसःपराके क्षियन्तं VII. 100. 5.). 'The poet, therefore, asks Vishṇu not to be ashamed of this epithet, because says he, the form indicated by the bad name is only temporarily assumed as a dark armour for the purpose of fighting with the Asuras, and as it was no longer needed, Vishṇu is invoked to reveal his true form to the worshipper.' * Thus the story of Bali and Vāmana is the story of Vishṇu going down to the nether world dark or diseased, § to plant his third step on the head of the Asuras, or in a dark armour to help Indra in his struggle for waters and light, a struggle which lasted for a long time and resulted in the flowing of waters,

* Tilak—Aretio Home—p. 332.

§ शिपिविष्ट indicated some bodily affliction or skin-disease, though what it was exactly is not known.

the recovery of the dawn, and the coming out of the sun in a bright armour, after a long and continuous darkness.

Sâyana generally derives विष्णु as व्यापनशील, but Prof. Bloomfield has proposed a new etymology—वि+स्तु 'through the back' on the ground of a passage in the Sâma-veda (2. 1024) 'यतो विष्णुर्विचक्रमे पृथिव्या अधि सानवि' 'Vishnu strode through over the back of the earth.'

Some other acts of a high character are also attributed to Vishnu. He is said to have established heaven and earth, to contain all the world in his strides, to have made the atmosphere wide, stretched out the worlds. His greatness is described in one place as having no limit within the ken of present or future beings. 'In the highest stepping place of Vishnu, there is the fount of honey' (I. 154. 5).

Nothing can surpass the beauty of the hymns addressed to the goddess Ushas; and as Macdonell remarks, this deity is the most graceful creation of Vedic poetry, there being no more charming figure in the descriptive religious lyrics of any other literature.* The 7th Maṇḍala contains seven hymns (75 to 81) out of the twenty hymns addressed to Ushas in the whole of the Rîgveda. The freshness and sweetness about these poems is simply indescribable. While reading such verses as "Lo, the rich dawn casts, as it were, her garment from her, and moves on, queen of the world: this beautiful and wonderful goddess brings heaven to life again and stretches to the ends of earth and sky."

* Macdonell's Vedic Mythology. p. 46.

(III. 61. 4), we feel as if we are going to be hold willing captives of a primitive Shelley or Keats.

The Dawn is the daughter of the sky, and sister of the night. The sun is her lover. The glorious mistress of the world is borne on a shining chariot, drawn by ruddy horses, like a richly dressed dancing girl, she goes on smiling and confiding in the irresistible power of her attractions, unveiling her bosom to the gaze of the beholder. She dispels darkness, disclosing the treasures she had concealed, illuminates the world, awakens the five races of men, she is young, being born again and again, yet old and immortal, she is the life and breath of all. Even in this most ecstatic piece of poetry concerning the Dawn, the Vedic poet-priest can not lay aside his trait of practicalness and the sacrifice-cult. The Dawn is the herald of the sacrifice, with her appearance commences the sacrificial day, as it were, and she is often entreated to bring to the worshipper wealth, children, slaves etc., to afford protection and to prolong life. The Dawn is thus another instance of a transparent god, whose natural character is not in the least obscured by personification.

Can it be the diurnal dawn, which could excite such ecstasy and rapture in the mind of the Vedic poet-priest? Of course, every one is aware of the fresh and sweet influence of the early dawn, which may deserve the poetic imagery, all that is said about her in the Veda. But there are certain phrases and expressions which are used of her and which can not be satisfactorily interpreted as referring to the daily dawn. The

long, continuous dawns, (VII. 76. 3; II. 28. 9; VII. 9. 1; VII. 63. 3.) so much so, that even the whole of the Rigveda could be recited before sunrise, the circular movement referred to, (I. 123. 8. and 9; III. 61. 3; VII 80. 1.) the thirty parts of which they were made up (I. 123. 8; VI. 59. 6), all these go to show that the dawns referred to must be longer dawns possible at the circumpolar regions.*

Before taking leave of this subject, we may consider the interpretation of the following verses in the 7th Mandala, bearing upon the subject.†

“तानीदहानि बहुलान्यासन् या प्राचीनमुदिता सूर्यस्य । यतः परि
जार इवाचरंती उषो ददृक्षे न पुनर्यतीव” VII 76. 3. The
verse means—‘Those days were many which were
aforetime at the rise of the sun and about which, oh dawn,
thou wast soon moving on, as towards a lover, and not
like one (woman) who forsakes,’ which clearly estab-
lishes two facts that (1) many days passed between
the appearance of the first morning beams and sun-
rise; and that (2) those days were faithfully attended
by the Dawn which is possible only in the case of the
circumpolar dawn.

Sáyana explains the verse in a farfetched manner, not understanding how several days could pass before sunrise and hence proposes to take the word अहन् to mean उषःप्रकाशयुक्तकाल and तानि = splendours and बहुलानि अहानि accusative of time. Other western scholars also take अहानि as splendours, lustres. Griffith translates ‘great is the number of mornings,’ but does not explain

* Tilak's Arotle Home—p. 108, 109.

† Tilak—‘Arotle home’—p. 88 ff.

how it is possible. So also III. 61. 3 and VII. 80. 1 may deserve special consideration, in this connection.

So far I have spoken of the mythology of the Ṛigveda. Before concluding, I should like to make in this place, a few remarks on the philosophy of the Ṛigveda.

India is often spoken of as the cradle of philosophy. Nowhere are made so bold and daring attempts to solve the riddle of the universe as in India, where there lived kings like Janaka and Ajātaśatru, Bráhmaṇas like Yājñavalkya and Nachiketas, scholiasts like Śankara and Kumārila. So the student of Ṛigveda will naturally be curious to know what philosophy is taught by the Ṛigveda. He has, however, to be warned that no cut and dry system is taught here, for which he has to go to the Sūtras. Nor do philosophic speculations form the main burden of the Ṛigveda as they do in the case of the Upanishads. However, the seeds of the Upanishad thought are seen scattered about here and there in the Samhitá of the Ṛigveda. Though the general religion of the Ṛigveda refers to a plurality of nature gods, still the tendency to monism is distinctly seen in some of the hymns. Just as the Ṛishis thought that the several natural phenomena had some divine forces behind them which were personified into so many gods, in the same way they advanced one step further and came to think that all these were the aspects of one and the same all-pervading divine force which manifested itself into the different phenomena. Thus, there was a transition from many gods to one god. Thus in I. 164.

Agni, or the heavenly and earthly (the sun). The sages call the one being in many ways; they call it Agni, Yama, Mátariśvan." Here the several Vedic gods are stated to be but one being. This whole hymn (I. 164) is nothing but a collection of fifty-two verses of poetry, all of them except one, being riddles whose answers are not given. "The subjects of these riddles are cosmic, that is, pertaining to the nature phenomena of the universe; mythological, that is, referring to the accepted legends about the gods; psychological that is, pertaining to the human organs and sensations or finally crude and tentative philosophy or theosophy. Heaven and Earth, Sun and Moon, air, clouds and rain; the course of the sun, the year, the seasons, months, days and nights; human voice, self-consciousness, life and death; the origin of the first creature, and the originator of the universe—such are the abrupt and bold themes" *

How the thought progressed from many gods to one being or from the simple give-take religion, to such abstruse speculations can be explained in some such way as follows. It was at the sacrifice that the tendency of philosophising must have first grown and prospered. The various phases of the sacrifice, the various implements and little acts must have been subjects of speculations mystic and theosophic in character. The mere technic of the sacrificial ritual, in the course of time, must have ceased to satisfy the minds both of the patron and the priest, so that more philoso-

phic food was required, thus questions and answers regarding the origin of man and similar topics must have been discussed between them, giving rise to what are called Brahmodyas. So also the old mythological gods in strong flesh tints must have begun to disconcert them and faith must have been gradually lost. So that abstract and symbolic embodiments of the divine idea then took the place of the gods of nature. The ideas of the nature above described are scattered about here and there even in the midst of the oldest portions, so that it may be asserted with truth, that there is no period whatever when such questions as 'whence I come?' 'who I am?' 'what is the origin of this visible world with all its plurality?' ceased to occupy the Vedic Rishis.

In spite of the worldly character of the rewards, asked for by the Vedic Rishis, such as, long life, cattle, warlike sons, gold and so on, sometimes there seem to be haunting their minds, ideas about death and the world thereafter. The idea that the dead forefathers after death are dwelling in a world, in the company of gods, where we ourselves shall have to go after death, seems to be expressed or implied in several places. Thus we have in I. 91. 1 'under your guidance, oh Indra, our wise fathers received their share of treasure among the gods'—so also I. 125. 5. The thirst for life haunts the mind of the Rishi and he leads himself to believe that the life after death in the world of gods and fathers, is eternal, at least as compared with the life in this earth. Thus in V. 55. 4, V. 63. 2, that life is called अमृतत्व or immortality.

all things were asked and answered in a crude and tentative manner by the Vedic Rishis. Thus in the hymn X. 121, *हिरण्यगर्भ* is described as existing in the beginning of the creation, the sole Lord of beings, supporting heaven and earth. In X. 90, the hymn popularly known as *पुरुषसूक्त*, the idea that the whole world is one being, the *विराट्पुरुष* who having pervaded the world from all sides, still remained over and above it, is dealt with. In the hymn X. 82, waters are spoken of as being the first substance or prime cause. Road verses 5-7. In hymn X. 125, *वाक्* is represented as the companion and upholder of the gods and as the foundation of all religious activity and its attendant boons. Hymn X. 129 is a typical hymn in this connection. It is called the creation-hymn. Prof. Deussen says of this hymn—"In its noble simplicity, in the loftiness of its philosophic vision, it is possibly the most admirable bit of philosophy of olden times..... No translation can ever do justice to the beauty of the original." "The avowed purpose of all philosophy is to account for the presence of the world and its contents as something which is not self-evident, and needs to be explained beyond the point of mere individual experience, or analysis through empirical knowledge. The creation hymn performs this act not without some unsteadiness and with petulance due to scepticism. In putting forth a fundamental principle without personality it does not fall far behind the best thought of later times inside or outside of India."

One thing, however, must be noted and it is that pessimism and the metempsychosis, the two main threads which are woven in everything Indian, and which are the distinguishing traits thereof, are wanting in the early philosophy of the Vedas.

LECTURE X.

SOCIAL LIFE TO BE GATHERED FROM THE RIGVEDA.

Allusions to the names of rivers in the 7th Manjara—The country inhabited by the early Aryan colonists—villages and cities—forts—principal means of sustenance—different occupations and trades—gambling—family—marriage, the most sacred and important function—burning of widows—widow-re-marriage—state—formation of tribes—Images of gods—the caste-system.

It has been now indisputably proved by comparative philology that the Indians, Iranians, Greeks, Slavs, Germans and Italians had common ancestors, dwelling in a common country, whether it be central Asia or Norway, speaking a common language, in far distant ages. So also we know from a comparison of the Avesta and Vedic Sanskrit, that after the separation of the eastern branch from the western branch, the former i. e. Iranians and Indians lived together for a long time, calling themselves Aryans, to distinguish them from other tribes. After their separation from the Iranians, the eastern Aryans or Indians passed into India through the Western passes of the Hindukush. The part of India which these Indian Aryans occupied, during the composition of the Rigveda is sufficiently indicated by topical references in the Rigveda, especially the names of rivers. Accordingly the Aryans must have first settled themselves along the banks of the

Sindhu in the Punjab, where most of the hymns of the **Ṛigveda Samhitā** must have been composed, before they passed to the regions of the Ganges where later **Brahmanism** dominated and which saw the composition of the **Brāhmaṇas** and **Upanishads**. In the 7th **Maṇḍala** the following passages may be noticed as mentioning the rivers. Thus we have, 18. 19; 18. 8; 18. 9; 18. 24; 95 and 96 in honour of the **Sarasvatī**.

The **Sindhu**, the modern **Indus**, sometimes designated **Samudra**, is the much-praised **Sarasvatī** (lit. rich in water) in the **Ṛigveda**, by whose greatness, the singers were inspired into most glorious strains. The other rivers mentioned are **Vitastā** (lit. stretched out) now **Jhelum**, **Asiknī** (black) now **Chinab**, **Parushnī**, **Irāvati** now **Rawi**, **Vipās** (fetterless) now **Bias**, **Śutudrī** (changed later on to **Śatadru**=hundred course) now **Sutlaj**, and the **Yamunā**. The **Ganges** which in later times became the backbone of India is not mentioned in the **Ṛigveda** except X. 75. 5. So also, the **Kubhā** (**Kābul**) and **Suvāstu** (the **Swat**) are referred to. Thus **East Kabulistan** and the **Punjab** may be regarded as the country where the early **Aryan** colonists lived.

Villages and cities are referred to, e.g. I. 114. 1, I. 44. 10. Iron cities or fortifications are mentioned in VII. 3. 7; VII. 15, 14; VII. 95. 1. Although these are alluded to as figurative expressions of the means of protection afforded by the gods, they, no doubt, suggest the idea of forts, consisting apparently of a series of concentric walls, as actually existing in the country at the time.

Cattle-keeping and agriculture are the principal means of sustenance. We frequently meet with prayers for herds of cattle, cows and horses, sheep and goats, especially the milch-cows which is 'the sum of all good which Indra has created for our enjoyment.' As for food, frequent mention is made of यव (I. 23. 15, I. 117. 21 etc.). Rice is not referred to in the R̥gveda but is named in the Atharva-veda. (cf. VI. 140. 2 व्रीहिमत्तं यवमत्तमथो मापमथो तिलम्). Parched corn or धाना is several times mentioned (III. 35. 3 and 7, III. 52.5); cakes and meal mixed with curds or butter (करम्भ) are offered to the gods, (III. 52. 7; VI. 57. 2). Plants are frequently alluded to and are even invoked, (VII. 34. 23; VII. 35. 5, especially X. 97. 15). The cutting up of flesh, apparently for sacrificial purposes is mentioned in I. 161. 10. In V. 29. 7, VIII. 12. 8, VIII. 66. 10, mention is made of the gods cooking or eating large numbers of buffaloes. From this it may be inferred that they also formed a portion of human food. The drinking of Soma is referred to. The Soma juice was not only dear to Indra and other gods, but it was drunk by the worshippers themselves and its effects on them are occasionally described. Thus see VI. 47. 3; VIII. 48. 3. Wine (Sura) was also in use. Thus see VII. 86. 6, VIII. 2.12. (In regard to the light in which wine-drinking was regarded in later times, the reader may consult Manu XI. 54, 90, 93-97, 148f, 249.)

Different occupations and trades are mentioned. In this connection, one should read especially R̥g. IX. 112. 1-4. The construction of chariots is often referred to, and the skill shown in the composition of

hymns is described as a fabrication, and compared to the art of the carriage-builder. Thus cf. II. 19. 8, II. 35. 2 etc. Weaving was universally practised, as appears from the metaphorical use of the verb 'to weave' for the composition of hymns etc.; cf. VII. 33. 9. and 12. The art of ship-building was known. cf. II. 39. 4; I. 25. 7; VII. 88. 8 f. Rope-making is referred to in VII. 84. 2; working in leather VII. 63. 1; VII. 89. 2.; VII. 103. 2. Agriculture is recommended to the gambler in X. 34. 13. Water courses, both artificial and natural are alluded to in III. 45. 3; VII. 49-2, from which we may reasonably infer that irrigation of lands under cultivation may have been practised.

Gambling was extensively practised; cf. VII. 86. 6. The whole of the hymn X. 34. should be read in this connection. Thieves and robbers are referred to in VII. 55. 3; VII. 86. 5.

The foundation of the state was formed by the family, at the head of which stood the father as lord of the house. The marriage was regarded as the most sacred and important function. 'The Vedic singers' know no more tender relation than that between the husband and his willing, loving wife, who is praised as "his home, the darling abode and bliss in his house."† The high position of the wife is above all shown by the fact that she participates in the sacrifice with her husband; with harmonious mind at the early dawn, both, in fitting words, send up, their prayers to the

* Kaegi, Rigveda, p. 15.

† Rig. III. 53. 4 and 6.

eternals.* The so-called wedding hymn X. 85 may be read in this connection. In the new home, the young wife is subject to her husband, but at the same time mistress of the farm-labourers and slaves, and of parents and brothers-in-law.

All this is comprehensible only on the supposition that monogamy was the rule. And this is pointed to directly by the text. cf. I. 124. 7 ; IV. 3. 2, X. 71. 4 ; I. 105. 2. However, there are some traces of the existence of polygamy, amongst Kshatriyas though it was, no doubt, the exception. cf. I. 62. 11 ; I. 71. 1 ; I. 105. 8 (= X. 33. 2) ; VII. 26. 3 ; VII. 18. 2 ; X. 43. 1.

The woman seems to have been free to make her choice of a husband, as appears from X. 27. 11 and 12.

Marriage was looked upon as an arrangement founded by the gods, the aim of which was the mutual support of man and wife and the propagation of their race ; therefore, it is the often-repeated wish of the Vedic singer to beget a son of his own flesh, whose place could never be filled by adoption. See VII. 4. 7 and 8 which allude to the inferiority of the adopted son to the natural-born one.

As for the burning of widows the practice does not seem to be evidenced directly by the R̥gveda; yet, from other indications we have to accept the probability that the custom was also observed now and then in the Vedic period. Atharva Veda 18, 3, 1 proves the death of the wife with her departed husband as an old custom पुराण धर्म. But that the custom was not compulsory nor very general follows from such passages as X. 18. 7 and

* R̥g. I. 122. 2 ; X. 86. 10.

X. 40. 2. The former passage is regarded as a distinct sanction for widow-burning by reading अग्नेः in place of अग्ने. That the usage only received decided sanction in late times is evident from the fact that "the Indian Law-literature, from the oldest times upto the late period, treats fully of the widow's right of inheritance and that the isolated references to the burning of widows in some of the lawbooks endorse it only as a matter of choice."*

As for the question of widow remarriage, its general non-prevalence is naturally expected from the extremely important and sacred character of marriage. However, there is a passage which distinctly bears testimony to the fact that a widow was allowed to marry her husband's brother. In X. 40. 2 we have,

कुह स्विदोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतः ।
 कौ वा हायुत्रा विधवेव देवरम् मर्यं न योषा कण्ठते सधस्थ ओ॥

In elucidation of the comparison in I. 3, Prof. Roth in Nir. III. 15 refers to Manu IX. 69, 70, where it is enjoined that in certain circumstances a widow shall be married to her deceased husband's brother. In verse 60 of the same adhyāya of Manu, it is ruled that the union shall only subsist until one son has been procreated.

Allusions to conjugal infidelity and sexual immorality are rarely met with, cf. X. 34. 4; X. 40. 6; II. 29. 1.

Women are sometimes spoken of as ungovernable and fickle. cf. VIII. 33. 17

Untruth is condemned in IV. 5. 5 and the gods are said to punish lying (I. 152. 1; VII. 49. 3; VII. 84.4.).

*Kaegi, Rigveda, p. 118 notes.

On the foundation of the family rests the state. For protection against threatened attacks and for the purpose of marauding incursions into the territory of other peoples, coalitions were formed between tribes; but in times of peace the tribe itself formed the highest political unit. The government was monarchical as is to be naturally expected from its origin in the family. The king stood at the head. Several kings or leaders are mentioned in the hymns of the R̥gveda. Thus ten kings are alluded to as having fought against Sudās (cf. VII. 33.3. VII. 83. 6 ff). In VII. 18. 2, Indra is represented as living in lights, as a king among his wives which appears to indicate the existence of royal polygamy. It appears that it was regarded as eminently beneficial for a king to entertain a family-priest and we find that the liberality of different princes to the R̥shis or priests by whom they were attended, is celebrated in numerous passages. The hymn X. 173 in which blessings are invoked on a king, may be read in this connection.

As for the religion and worship of the Vedic people, I have said a good deal in a separate lecture. An interesting question may be touched upon, here, and it is this 'did the Vedic Indians make images of their gods'? Max Müller (Chips from a German Workshop I. 38) says "The religion of the Veda knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods". On the other hand, the opposite view is put forth by Dr. Bollensen, according to whom, the use of such appellations as 'दिवो नरः' 'दुषेससः' in connection

with gods, proves not only that human forms were assigned to gods in imagination, but the gods were also actually represented in a sensible manner. He adduces in his support, II. 33-9, I. 25-13, V. 52-15, in which last passage the Maruts seem to be distinguished from their gods i. e. from their images. The question, however, can not be decided either way, for the present.

Do the Vedas contain the caste-system? Nothing dominates the life of a Hindu more than religious institutions; and no institution is more tyrannical in its influence than the caste-system. Its grotesque inconsistencies and bitter tyranny have gone far to make the Hindu what he is. Bloomfield condemns it downright and remarks*, "The corrosive properties of this single institution, more than anything else whatsoever have checked the development of India into a nation. They have made possible the spectacle of a country of nearly 300 millions of inhabitants, governed by the skill of 60,000 military and 60,000 civilian foreigners."

This is not the place to refute or justify these remarks. We are concerned with the question whether there is anything like the present caste-system evidenced by the hymns of the Rîg-Veda.

It must be first stated that nothing like the present divisions and sub-divisions which have made the caste system a caste-chaos, has place anywhere in ancient Sanskrit Literature. There is a Hindustani proverb 'eight brahmans, nine kitchens.' It is only the fourfold division into Brâhmaṇa, Kshatriya, Vaisya and Śûdra that is very frequently referred to. For the

* Religion, Bloomfield, p. 5.

several passages in Bráhmaṇas, Puráṇas and other works referring to caste and its origination, I may refer you to Muir's O. S. Texts Vol. I.

In the hymns of Ṛig-Veda, however, there is only one passage referring to this four-fold division and that is X. 90-12. This hymn, generally known as the Puruṣa-Sūkta is, however, regarded by many scholars as being very late in character and belonging to the last outskirts of the Saṁhitá-period, on account of several indications of its modern character, such as the use of terms like Bráhmaṇa and Vaiśya which rarely or never again occur in the Ṛig-Veda, the pantheistic ideas, which do not find a place in the older portions of the Ṛig-Veda, the smoothness and regularity of metre and others. Thus it is argued that even the conception of the four castes is foreign to the Ṛig-Veda proper; and even this allusion is more an allegorical representation than a literal statement of facts.

Others, however, (Dr. Haug, for instance,) hold that the hymn may not be necessarily regarded as modern in character, because such cosmological and speculative conceptions are met with in about every part of the Ṛig-Veda Saṁhitá and that the allegory is most significant and instructive.

Thus Dr. Haug remarks*—"Now according to this passage, which is the most ancient and authoritative we have on the origin of Brahmanism and caste in general, the Bráhmaṇ has not come from the mouth of this primary being, the Puruṣa, but the mouth of the latter became the Brahmanical caste, that is to say,

* Muir, Original Sanskrit Texts, Vol. I. p. 14.

was transformed into it. The passage has, no doubt, an allegorical sense. Mouth is the seat of speech. The allegory thus points out that the Brahmans are teachers and instructors of mankind. The arms are the seat of strength. If the two arms of the Purusha are said to have been made a Kshatriya (warrior), that means, then, that the Kshatriyas have to carry arms to defend the empire. That the thighs of the Purusha were transformed into the Vaiśya means that, as the lower parts of the body are the principal repository of food taken, the Vaiśya caste is destined to provide food for the others. The creation of the Śūdra from the feet of the Purusha indicates that he is destined to be a servant to the others, just as the foot serves the other parts of the body as a firm support." It is this verse 12 of the Purusha Sūkta which is generally put forth as an evidence for the determination of caste by birth. By the side of this, however, may be cited the passage from the Bhagavadgītā—"चातुर्वर्ण्यं मया सृष्टं गुण-कर्मविभागज्ञः" which affirms that the fourfold division of caste depends upon qualities and actions (as opposed to birth). Even this passage is, however, interpreted by the orthodox people in their favour, by laying stress on the word 'सृष्टम्'.

LECTURE XI.

GRAMMATICAL PECULIARITIES OF THE VEDA.

Vedic inflexional forms, comparatively more varied and regular.—Peculiarities of Sandhi—Peculiarities of Declension—Peculiarities of conjugation—Infinitives and Gerunds—The subjunctive—Peculiarities of syntax.

A general comparison of the Sanskrit of the R̥g-veda with the Classical Sanskrit will show that the former is more rich and regular in inflexional forms than the latter which has become more rigid and less multi-form. Thus, for instance, in the case of declension of nouns, where we had originally two or three forms for a particular case-ending, we have now only one; and in the case of the conjugation of verbs, whole tenses or moods have become obsolete. Thus, there is nothing in the Classical Sanskrit corresponding to the Subjunctive in the Veda, and the Vedic infinitive has about eight forms, while the classical infinitive has only one. In the same way a greater variety can be marked in the Vedic Sandhi as compared with the Classical Sanskrit. In order to see the truth of all this, it is necessary to be acquainted with the grammatical forms which the Vedic Sanskrit has in contradistinction from the Classical Sanskrit, which we today proceed to note with illustrations from the 7th Maṇḍala, as far as possible.

To begin with, in the matter of Sandhis in Classical Sanskrit, hiatus is generally forbidden; but in the Vedic Sanskrit, it is very abundantly admitted. Thus in innumerable instances य and व are to be read as द and उ, and less often a long vowel is to be resolved into two vowels, in order to make good the metre. As illustrations, the student may refer to *Rigveda* VII. 14-1^a, 66-11^b, 4-1^b, 4-8^a, 6-3^d, 14-2ⁱ, 21-4^a, 22-4^b, and so on.

The disappearance of an initial अ after a final ए or ओ which is the invariable rule in Classical Sanskrit, is, in the Veda, only an occasional occurrence; and in this respect, there is no accordance between the written and spoken form of the Vedic text. The अ is many times elided where the metre requires it, while it is retained, where the metre requires its omission. Here are some instances, VII. 1-7^a, 1-8^a, 1-9^a, 1-11^a, 1-19^b, 66-5^c, 61-3^d, 18-7^e, 33-11^b, 57-5^o, 71-5^a.

The final ई, ऊ, ए of a dual form are maintained uncombined with the following vowel, but the *Rigveda* shows many exceptions to this, especially before इव e.g. VII. 87-2^o, 72-3^o, 104-6^d. The combination with इव following, without regard to the form of the ending (o. g. अः आः etc. or अम्, इम्, उम् etc.) is so frequent that the simplest explanation is the presence of the parallel form व regularly used in Pāli and in the verses of Buddhist Sanskrit.

The change of न् to ण् by the preceding of कर्, र्, takes place in the Veda, occasionally even when the latter belong to a different word, essentially unconnect-

od. Especially the pronominal forms नः and एन are thus affected very often.

Original final ऋ is retained after a nasal. Thus final आऋ, ईऋ, ऊऋ, and ऋऋ become औ, ई, ऊँ and ऋ, the ऋ after these nasalised vowels being treated as if it were after pure vowels. Thus we have दस्युरेकसः (VII, 5-6^a), so also 6-3^a 3 3^a, 10-5^a, 11-1^a.

In the Veda, the final vowel of a word—generally अ, much less often इ or उ—is in a large number of cases prolonged, usually when it is favoured by the metro, but sometimes even where the metro opposes the change.* Such words are (1) particles like अथ, अघ etc. (2) case-forms like एना, तेना etc. (3) verb-forms like पिबा, स्था, क्षणता, विष्ठा, युष्ठा, वेदा, कृषी, कृषुही etc., and (4) gerunds in य.

Next we proceed to the Declension of nouns. Let us begin with the masculine and neuter nouns ending in अ. In their case, the singular of the Instrumental (both m. n.), shows a peculiar form, either ending in एना or आ. The following are instances from the 7th Mandala;—18. 17 पेत्येना; 55. 7 तेना सहस्येना; 71. 4 एना; 93. 7 एना; 32. 7 त्वा इषित (त्वा instr. of त्व); 13. 2 महित्वा; 20. 4; 23. 3; 58. 1; 61. 4; 97. 8; 100. 3.

The Dual of the Nominative and Accusative (m. only), usually ends in आ; while औ is only exceptional. आ occurs generally, (1) at the end of a पाद, (2) before consonants, (3) before an initial vowel with which it is fused and is never used before vowels with hiatus. A good illustration where both forms occur side by side is I. 184, 1 'ता बाम् अघ तावपरे हुधेम'.

* See Whitney, grammar, 248 article.

Instances of forms ending in आ are VII. 1. 17^c, 2. 7^{ad}, 18. 22^b, 70. 1, 50. 1, 67. 5. However, note 50. 2, 84. 2 where औ occurs before consonants.

Next is to be noticed the Plural of the nominative and vocative (m.) There are two endings आसः and आः. The forms in आसः are about one half as numerous as those in आः in R̥gveda. In the Atharvaveda, there are comparatively very few forms in आसः; thus the ending आसः is older and goes gradually out of use in the Vedic period; we have also many instances, where both forms stand often side by side; e.g. R̥gveda, IV. 25. 8, VII. 97. 6. A pāda deficient by one syllable is often emended by substituting आसः for आः; e.g. VII. 35. 14^d. Other instances of आसः in the 7th Maṇḍala are 1. 9, 1. 15, 1. 17, 4. 3, 15. 9, 16. 3, and many more.

For the Plural of the Nominative, Accusative, and Vocative (Neuter) there are two endings, आ and आनि. The older (आ) has far outnumbered the younger in R̥gveda, though there are many instances where both stand side by side. In the Atharvaveda the proportion is much reduced, though the older form has held its own against the younger form, better than any other similar Vedic form. Instances in the 7th Maṇḍala are 1. 18^a, 3. 4^b, 3. 10^a, 4. 1, 4. 2, 5. 7, 18. 1 and so on. The genesis of the younger form can be best explained by supposing that there is a transfer from the अ declension to the अन् declension which is also shown by the co-existence of such forms as कृविमा, कृविमाणि etc., cf. VII. 19. 4, VII. 67. 9. Sometimes a pāda deficient by one syllable can be emended by reading आनि for आ e. g. VII, 4. 2.

For the Plural of the Instrumental (m. & n.) there are two endings एभिः and ऐः both almost equally frequent in the Rîg-Veda, the older however dying out gradually in the Vedic period. Both sometimes occur side by side. The only trace of the ending एभिः in later Sanskrit is एभिः (from हवस्). Instances in the 7th Mandala are—2-8, 2-11, 7-2, 7-6.

Next, we come to nouns in अ. In the case of these (feminine), for the Singular of the Instrumental, there are two endings, अ and अया. The older ending is about as frequent as the younger. The older ending is generally applied to stems in त्ता or हआ (or या), (with हआ or या naturally the younger ending would sound very badly). Instances in the 7th Mandala are, 1-11, 1-14, 18-7, 23-1, 32-14, etc. One instance of the peculiar Sing. Dative fem. is the form असीरते in VII. 1-19.

For the Plural of the Nominative (f), अः is the very general ending, but in very few cases आसः (perhaps extended from the masculine) is also met with. Thus we have VII. 28-4 'दुर्मित्रासः क्षितयः', VII. 18-3 'पशुधानासः.....गिरः'.

Next we come to stems in इ (f.). For the Instrumental Singular, the final is only lengthened in the Veda. Instances in the 7th Mandala are, 1-1, 1-21, 20-2, 25-1, 32-15, 32-21. For the Locative Singular, the final इ is changed to आ, (1) generally before consonants, (2) before an initial vowel with which it is fused, (3) never used before vowels with hiatus; e.g. VII. 2-5, 18-19, 19-3, 27-1. Even masculine nouns in इ have sometimes a Loc. Sing. form ending in आ; e.g. अग्ना or sometimes extended to अग्नायि. The Genitive and Ablative Singu-

lar of masculine nouns in इ is sometimes made by only adding the termination without having Guṇa; *e. g.* अयः from अरि. The Nominative Plural of feminine nouns in इ is sometimes like क्ष्मी: etc.

As for nouns in उ (mas. and neu.) we meet with such forms as Abl. Sing. वरुः VII. 15-4, Dat. Sing. क्रवे VII. 25.4, Loc. sing. सानधि, Instr. Sing. क्रत्वा VII. 21-6, 4-5. Nouns in ई fem. have Nom. Plu. like देवी:—2-8, 10-3, 5-3, 26-4, Instru. Sing. क्ष्मी. Nouns in इ neut. have for their nom. plu. such forms as:—क्ष्मी VII. 56-8; क्ष्मी VII. 56-12; अपती VII 23-3. In the case of fem. nouns in उ, we have such forms as the Accu. Sing. तन्वः VII. 8-5.

Nouns ending in क् mas. and fem. have their Nom. Dual ending in आ which occurs (1) at the end of a pīda, (2) before consonants, (3) before an initial vowel with which it is fused, (4) never before vowels with hiatus. *e. g.* मातरा—7-3. युष्मे and अस्मे are often found used for युष्माक and अस्माक.

In the case of nouns in अन्, we have a peculiar Loc. Sing. form without any termination. *e. g.* व्योमन् (= व्योमनि), परिज्मन् (= परिज्मनि) etc.

Next, I may proceed to conjugation. Here I must content myself only with noting a few peculiarities which are very frequently met with. For a fuller and exhaustive treatment of the Verb-inflection in the R̥g-veda the student is referred to Avery's Verb-inflection in Sanskrit (Journal of the American Oriental Society Vol. X.).

The first person plural termination (Parasmaipada) of the Present tense is मः invariably in Classical San-

skrit. But in the R̥gveda, मसि is found more frequently by the side of मस. मसि is found 117 times in the R̥g-Veda, and 3 times only in the Aitareya Brāhmaṇa, but never in classical Sanskrit. On the other hand, मस appears only 21 times in the R̥gveda, 4 times in the Aitareya Brāhmaṇa and is the only ending in Classical Sanskrit. Thus it appears that the longer ending was far in advance in the time of R̥gveda, that it was overtaken by the shorter ending in the Brāhmaṇa period, and driven entirely off the field in the Classical period. (Cf. बंधामणि VII. 21-1, मिनीमणि I. 25-1).

The 3rd pers. Sing. ending (Ātmanepada) of the present tense is sometimes ए instead of ते; e. g. वृण्वे VII. 8-4, VII. 26-4.

The Imperative 2nd pers. sing. deserves notice. The classical rule requires णि after consonants excepting nasals, ऌ and ॠ and in the 9th conjugation which substitutes आन; हि after vowels (excepting अ and उ of the 5th and 8th conjugations, after a single consonant) nasals, ऌ and ॠ; after अ and उ following a single consonant, the ending is dropped. This rule is not observed in the Veda, but the ending णि is more frequently found. Examples from the 7th Maṇḍala are,—शशाणि (1-20), रुषि (16-6, 25-5), शुषि (22-4, 32-1). The root शु shows the three successive stages शृषि, शृषिहि and शृषु. Notice also forms like गहि (from गम्.)

The longer endings यन and तन instead of य and न in the 2nd pers. pl. are also met with in the Veda.

We also meet with in the R̥igveda some peculiar forms of the 2nd pers. sing. having an imperative value, made by adding the ending *सि* to the root. Examples from the 7th Maṇḍala are--*क्षेपि* (18-2), *भक्षि* (41-2), *यक्षि* and *वेपि* (16-5).

Certain perfect participles whose stem is monosyllabic owing to the absence of the reduplication are met with; *e. g.* *दाश्वाङ्*, *मीदुङ्*, *साह्वङ्*.

The infinitive presents a great variety of forms. A number of verbal nouns in various of their cases are used in such a way as to be assimilated to the infinitive. Thus, in addition to the Classical infinitive in *तुम्*, which is, really speaking, nothing more than the Accusative Singular form of the root-noun formed by *तु*, we have the dative form from the same, used as an infinitive; *e. g.* *अवित्तये* (VII. 33-1), *अन्वेतये* (VII. 33-8).

Infinitives are also found with the ending *तवे* (*e. g.* *हन्तवे*, *एतवे*), with the ending *असे* *i. e.* the dative singular of the root-noun ending in *अस्* (*e. g.* *चक्षसे*, *जीवसे*), with the ending *तये* *i. e.* the Dative Sing. of the root-noun ending in *ति* (*e. g.* *पितये*, *ऊतये*), with the ending *ध्वे* (*e. g.* *स्तवध्वे* VII. 37-1, *इषध्वे* VII. 43-1, *वृणध्वे*, *शुचध्वे*), with the ending *तोः* *i. e.* the Geni. Sing. of the root-noun ending in *तु* (*e. g.* *एतोः*, *कर्तोः*,) and with some more endings.

In addition to gerunds ending in *त्वा*, we have those ending in *त्वाय* and *त्वी* (which is very common); *e. g.* *इत्वाय*, *कृत्वी*, *पीत्वी*, *भूत्वी*.)

The subjunctive mood, whose remnant is seen in Classical Sanskrit only in the Imperfect and Aorist forms without augment, after the particle *न* prohibitive, is a very frequent formation in the R̥igveda,

denominated as लृट् by Sanskrit grammarians. Such forms as भवति (VII. 8-6), पतति (VII. 25-1), तारिषत्, अंषिषत्, मादयेते, युष्मास्ते are illustrations of the subjunctive.

Next I may notice some peculiarities of sentence-structure. The first and the foremost feature is the position of prepositions or *upasargas* in a sentence. In later Sanskrit, the *upasarga*, as a rule, must immediately precede the verb of which it forms a part, and no word is allowed to intervene between them. But in the R̥gveda the *upasarga* is separated from the verb by one or more words. As instances may be given the following verses from the 7th Māṇḍala— 1-4, 1-6, 1-7, 1-8, 3-9, 4-1, 8-4, 8-6, 21-7, 24-4, 24-6, 60-3, 60-4, 86-1, 86-5 and many more.

Another peculiarity is that the preposition, once used with the verb, is alone repeated without the verb which is implied, and the preposition alone stands for the whole verb. Instances from Māṇḍala 7, are 1-6, 86-5. Sometimes the *upasargas* alone are used and the verb has to be implied, to complete the sentence, as in VII. 6-1 and 3. Sometimes we meet with paranthetical sentences having no syntactical connection with what precedes or what follows, as in VII. 1-15. Sometimes a relative sentence is used, without a corresponding correlative sentence or without a word to connect it with the correlative sentence, *e. g.* VII. 1-8 and 12.

LECTURE XII.

VEDIC METRE.

Reasons for the preference for metre—The meaning of the word *Chhandas*—The most prominent of Vedic metres stated—A synopsis of the metres of the 7th Maṇḍala—Two schools of critics—those who maintain the text and admit metrical irregularity—those who advocate textual restoration—Textual restorations generally agreed upon—The number of syllables in foot, not the only rule—also rules of rhythm—Historical development—Four periods based upon metrical criteria.

If one casts a glance at the Sanskrit literature in general, he will find that a very large majority of it is metrical. The epics, Purāṇas, law-books, Kāvyaś are all metrical compositions. And to this the oldest Sanskrit book, I mean, the Saṁhitā of the Ṛigveda, is no exception. And this preference for metre of the old Vedic Ṛishis is but natural. For, in the first place, the language of nature clothes itself in metre. Deep, strong passions express themselves in metre; for a metre is nothing but a particular arrangement of high and low tones. Secondly, as the Vedic hymns were composed for sacrificial purposes, with a view to propitiate the gods, nothing could please them better than prayers sung. Mere recitations of prose formulæ or lectures do not possess that attraction which naturally belongs to songs sung or hymns chanted. Thirdly, the metrical limitations served a most practical purpose, that of preserving and remembering easily what was compos-

ed, especially when writing was not in vogue. It is the experience of every one that a verse can be more easily and more permanently committed in memory than a more prose statement. Hence, the necessity of putting rules of grammar and whole lexicons in a metrical form. Students of Sanskrit need not be reminded of the Kārikās of grammar and Amarakosā. And the credit of preserving without corruption the Vedic texts may be largely due to the fact that they are in a fixed metrical form. Hence, the statement in Śikshā explaining the relation of Chhandas to Veda—'छन्दः पादौ तु वेदस्य'—the metre is the feet of the Veda. Just as a man is supported and enabled to move freely at his will, by his feet, in the same way, the Vedas are supported and enabled to hold their own everywhere and at all times by metres.

The word छन्दस् is derived from चद्दि आह्लादने, from which the name चन्द्र is also derived; and who will deny that a composition clothed in a metrical form affords comparatively greater pleasure? Yāska derives the word from छद् to cover and छन्दस् is so called, because it is the covering of the Vedic texts. By metaphor the texts of the Veda themselves came to be called छन्दः because their external form was metrical. Thus छन्दस् became a synonym of 'वद,* and as the grammar and metre of the Veda is more irregular or rather much less regular, from the point of view of Classical Sanskrit, छान्दस् came to mean 'irregular' or 'whimsical', and

*'यदेभिरात्मानमाच्छादयन्देशा मृत्योर्विभ्यतः तच्छन्दसां छन्दस्त्वम्', quoted from a Brāhmaṇa by Durga on Nir. VII. 12.

the word has come down to be so used even in our vernacular.

छन्दस् as I have already said in Lecture 2, is included in the six Vedāṅgas and the oldest work at present available is the treatise of Pingala, which deals with not only the Vedic metres but with the classical metres also.

Broadly speaking, the Vedic metres are much less regular than the classical metres, in fact, there being no hard and fast rules regarding the quantity and order of the several letters, the total number of syllables being the only criterion of distinguishing one metre from another.

From the metrical point of view, the R̥gveda Samhitā is made up of hymns or सूक्त, each of which consists of a certain number of verses or ऋक्स, and each verse consists of two or more feet, and each foot consists of a certain number of syllables.

The most prominent of the Vedic metres are—

| | | | | |
|------------|-----|-----|-----|-------|
| गायत्री | 8, | 8, | 8.* | |
| उष्णिक् | 8, | 8, | 12. | |
| पुरोष्णिक् | 12, | 8, | 8. | |
| ककुक्ष | 8, | 12, | 8. | |
| अनुष्टुप् | 8, | 8, | 8, | 8. |
| बृहती | 8, | 8, | 12, | 8. |
| सतोबृहती | 12, | 8, | 12, | 8. |
| पङ्क्ति | 8, | 8, | 8, | 8, 8. |

* The names of the metres are followed by the numbers of the syllables in each of the several feet of which they are made up.

| | | | | |
|---------------|-----|------------|-----|-----|
| प्रस्तारपदाकि | 12, | 12, | 8, | 8. |
| विराज् | 10, | 10, or 11, | 11, | 11. |
| त्रिष्टुप् | 11, | 11, | 11, | 11. |
| जगती | 12, | 12, | 12, | 12. |

There are, of course, many sub-varieties of these metres, formed by diversifying the order of the several feet. The metres of the different verses in the hymns of the Rig-Veda are all exhaustively given in the Sarvānukramāṇi of Kātyāyana, extracts from which are, as a rule quoted by Sāyaṇa at the commencement of his commentary on each hymn. Thus restricting ourselves to the 7th Maṇḍala, we find that the त्रिष्टुप् metre prevails mostly throughout the book with a very few exceptions of other metres. Thus, hymns 15, 31 (1-9), 55 (1), 59 (9, 10, 11), 66 (1-9 & 17-19), 89 (1-4), 94 (1-11), 96 (4-6), 102 are गायत्री.

Hymns 1 (1-18), 22 (1-8), 31 (10-12), 68 (1-7), are विराज् ज्येष्ठादशका; while 32 (3) is द्विपदा विराज् (12, 8), and 34 (1-21), 56 (1-11), are द्विपदा विराज् (10, 10).

Hymn 14 (1) is बृहती; while 55 (2-4) is उपरिष्टाद् बृहती (8, 8, 8, 12). Hymns 16, 32 (excepting verse 3), 59 (1-6), 66 (10-15), 74 (1-6), 81 (1-6), 96 (1-2), have बृहती and सतोबृहती in alternate verses. Such pairs of बृहती and सतोबृहती seem to be denominated as प्रागाथ in the Sarvānukramāṇi.

Hymns 41 (1), 44 (1), 46 (1-3), 50 (1-3), 82, 83, 89 (5), 104 (1-6, 18, 21, 23) are जगती.

Hymns 55 (5-8), 59 (12), 94 (12), 103 (1), 104 (25) are ऋष्टुप्. One hymn only i. e. 17 is द्विपदा त्रिष्टुप्.

One verse i. e. 50 (4), is अतिजगती, also called शक्यरी (consisting of five feet having 10, 10, 11, 11, 11, syllable).

bles respectively). One verse 66 (16), is पुरउष्णिक् (12, 8, 8). One verse 96 (3) is प्रस्तारपङ्क्ति (12, 12, 8, 8). And one verse 104 (7) is either जगती or त्रिष्टुप्.

All other verses not mentioned in the above are त्रिष्टुप् which may be thus said to be the prevailing metre of the 7th Mandala.

It was said above that the only rule is regarding the number of syllables in a foot of the metre without any regard to the quantity or order of the several syllables. But even this number of syllables seems to fail us now and then. Thus, for instance, where a foot ought to have 12 syllables in conformity with other feet of the same verse, it has 11, or where it ought to have 11, it has 10 and so on. Thus for instance, in VII. 1. 3, the first line has only 10 syllables whereas it ought to have 11 syllables to be a foot of the विराज् metre (consisting of three feet, each of 11 syllables). Similar is the case of the 2nd line in the same verse. Now the question arises,—is it an irregularity of metre of which the Vedic poets were not very careful and did not observe strict regularity? or is there some mistake in writing the text, the recitation being quite conformable to the requirements of the metre?

According to the answer given to these questions, there are two schools of Vedic critics. Some, having regard to the great antiquity and authority of the Samhitā text, feel alarmed at any proposal to tamper with it, and are inclined in all cases of doubt to maintain the text and to admit a *metrical irregularity*. Others again recognizing the general skilfulness of the Vedic bards, propose in the same cases *textual restoration*. No one

of these views must be carried to an extreme or followed to the exclusion of the other. We can neither regard the text as final nor the metrical standards as holding good without exception. The principle underlying the admission of either this or that view in the present case, is clearly *quantitative*. The multiplicity of instances constitutes the proof. All commentators adopt without hesitation that hypothesis which accounts for the largest number of facts in the simplest way. If one textual correction will rectify ten verses, we make the textual correction ; if the admission of one metrical variation or irregularity will accord with the text of ten verses, we admit the metrical variation. Thus to decide which of these courses is to be followed in a particular case, requires a detailed examination of the text.

Thus the following textual restorations have been generally agreed upon.

(1) Where the text, in accordance with the classical rules of sandhi combines the final vowel of one word with the initial vowel of the next, final अ, आ must occasionally, and final इ, ई, उ, ऊ, generally be read as separate syllables. Thus to take instances from the 7th Maṇḍala, 1. 3^a प्रहृष्टः, 1. 3^b सुकुमिआ, 3. 1^d घृतमन्न, 8. 1^d आ अग्निः, 4. 6^a, 4. 7^a, 5. 2^a, and so on.

(2) Where the text omits initial अ after final अः or ए, the initial अ must usually be restored as a separate syllable. Thus, in the 7th Maṇḍala, 1. 4^a अग्नयो अग्निभ्यो, 1. 19^a अग्ने अवीरते, 2. 10^a वनस्पते अब् and so on.

(3) In numerous words and endings, the value of a separate syllable is either necessarily or optionally to

be given to य, ऋ, of the text. Thus, in the 7th Mandala—1. 11^c दुरिआसु दुर्य, 18. 12^c सखिआय सख्यम्—Notice that in these two instances, the syllabic and consonantal values are found side by side: so also—15. 15^c, 5. 5^c, 6. 1^b, 5. 9^b, 19. 2^c (सुअक्), 32. 26^b, 104. 4^c, 104. 20^c, 104. 20^d, 104. 25^d and so on.

(4) In a few words, long vowels or diphthongs are optionally to be read as equivalent to two syllables. Thus, in the 7th Mandala, 65. 1^c, 86. 4^a, 97. 3^a, we restore ज्येष्ठ to ज्ययिष्ठ; 93. 1^d घेष्ठ to घयिष्ठ; 34. 14^b, 36. 5^d, 88. 1^c प्रेष्ठ to प्रयिष्ठ; 40. 6^d वात to वअत.

(5) A few words are regularly misrepresented; thus, for पावक, we must always read पवाक, for सुवान: almost always स्वान:, for सुळय always सुळय. Thus in the 7th Mandala, we have, 49. 2 and 3, 56. 12, and 57. 5, in which पावक: occurring at the end of the foot has to be read पवाक: to suit the closing rhythm. So in 89. 1 and all verses, सुळय has to be read सुळय for the same purpose.

There are other restorations also, though less certain in character. Thus,

(6) the word इक्ष has to be read as a word of three syllables, though in a very large number of cases it is a word of two syllables. Thus VII. 19. 2^a 'सुअं ह त्यदिद' etc., VII. 19. 6^a, 20. 2^a, 21. 5^a, 21. 6^a, 22. 1^a, and so on.

(7) The restoration of अअक् for आक् in the genitive plural of all declensions is required, generally at the end of an eight-syllabled foot. Thus—VII. 16. 2^d, 16. 7^d, 32. 11^d, 32. 25^d, 66. 3^b, 74. 6^b and so on. Verse I. 167. 10 illustrates in one, most of these restorations.

So far we have spoken of the external form of the metre or merely the number of syllables in a foot. Indian commentators generally stop here and hold that the internal form or the rhythm is even more irregular and free than the external, so as to be of no importance at all, comparatively speaking. Thus they say that there are no rules of rhythm at all in the R̥igveda, the number of syllables in a foot being the only rule. Modern critics, however, have, from a detailed examination of the text from the metrical point of view, come to the conclusion that there is no considerable part of the verse in which certain rhythms are not steadily favoured, and others avoided; that everywhere there exist metrical preferences. Thus, for instance, we find that at the end of a foot of 11 or 12 syllables, the last 4 syllables are very generally $\vee - \vee \vee$, while at the end of a foot of 8 syllables they are generally $\vee - \vee$. A detailed study of this inner construction or rhythm of the foot has shown that there is a regular gradual historical development seen through the different parts of the R̥igveda, and has enabled Vedic critics to lay down certain metrical criteria which distinguish one period of R̥igveda from another. Thus, Prof. Arnold in his *Vedic Metre*, has arrived at four periods, (1) *the bardic period* or the period of originality and rivalry between the bardic families, to which belong hymns of Maṇḍala VII, VI, and many more, and where a greater variety of inner and external construction is observed; (2) *The normal period*, in which perfection rather than originality of form is the aim, to which belong hymns of Maṇḍala III, IV, and IX, where two

tubh and Gāyatrī, where there is little variety but an attempt at uniformity and regularity; (3) *the cretic-period* where almost exclusively Trishtubh and Jagatī metres are employed and the cretic rhythm is favoured, to which belong many of the hymns of the 1st Maṇḍala and a few of the 10th, a period of transition; and (4) *the popular period* the hymns of which resemble in form and character, the Atharva veda, to which belong a large number of the hymns of the 10th Maṇḍala, and of which, the contamination of a विदुः hymn by जगती stanzas is the characteristic.

Thus, the irregularity in rhythm and the quantity of the different syllables making a foot which an ordinary reader passes by, unnoticed, is only apparent and is the result of the inventive spirit sometime leading to the construction of new and harmonious forms. For, it is difficult to think that a professional bard should without motive have left his verse with an irregular rhythm, when any European scholar without serious practice of the art of versification, can put it into order for him with hardly a perceptible alteration in the meaning. Prof. Arnold thus very highly thinks of the skill and art of the Vedic bards "...As works of mechanical" art the metres of the R̥igveda stand high above those of modern Europe in variety of motive and in flexibility of form. They seem, indeed, to bear the same relation to them as the rich harmonies of classical music to the simple melodies of the peasant. And in proportion as modern students come to appreciate the

* Arnold, *Vedic Metre*: p. 21.

skill displayed by the Vedic poets, they will be glad to abandon the easy but untenable theory that the variety of form employed by them is due to chance, or the purely personal bias of individuals, and to recognize instead that we find all the signs of a genuine historical development.....".

LECTURE XIII.

THE AGE OF RIGVEDA.

Linguistic or literary theories—Max Müller's view that the date of Rigveda falls about 1200 B. C.—Objections to the same—views of Whitney and others—Astronomical theories—Haug's view—Dikshit's view—Tilak's view—Jacobi's theory.

No one now doubts that the Rigveda is the most ancient document of the Aryans, and that although it represents a stage of no mean civilisation, whether in respect of the development of language, or religion, or philosophy, still to us the Rigveda represents the most ancient chapter in the history of the human intellect, what preceded that period whether in India or in any other part of the Aryan world, being lost to us beyond the hope of recovery. Notwithstanding the universal agreement in this respect, there is still a diversity of views regarding the probable age of the Rigveda. Several theories have been advanced with more or less cogent arguments, but nothing conclusive may be said to have been established. On the question of the age of the Rigveda, the final word has yet to be said. I propose to-day to acquaint you briefly with some of the views held on the subject.

The materials for the re-construction of Indian chronology are supplied principally from (1) the Literatures of the Brāhmaṇas, the Jāinas and the Buddhists, (2) inscriptions on stone or copper plate, coins and seals and (3) the accounts of foreign writers, chiefly Greek,

Latin and Chinese. The question regarding the age of R̥igveda can not derive any benefit from the last two sources, on account of its extreme antiquity. Thus the only source that remains is the literary evidence, on which are based the so-called literary or linguistic theories.

The most popular of such theories is the one first promulgated by the great Vedic Scholar Max Müller, who approximately assigned the R̥igveda to 1200 B. C. This date has been accepted very generally and even the very recently published book, 'Ancient India', by Prof. Rapson accepts it. The arguments adduced by Max Müller in favour of his view may be briefly stated as follows :—

To begin with, Max Müller divides the Vedic Literature into four periods, as noticed above in my Lecture 2,—the Chhandas period, the Mantra period, the Br̥hmaṇa period, and the Sūtra period, on the ground of the nature of language and thought, and the successive stages marked therein, every following period presupposing the existence of the preceding one. To the last or Sūtra period, belong two classes of works named Anukramaṇis and Paṇiśiṣṭas. Of the authors of Anukramaṇis there stand out two, more prominently than the rest, viz. Śaunaka, who wrote Anukramaṇis to the R̥igveda and Kātyāyana who wrote two Sarvānukramaṇis, one to the R̥igveda, and the other to the white Yajurveda. Now if we compare these works, we find that Śaunaka writes in mixed Ślokas and takes great liberties with the metre ; while Kātyāyana writes in prose and introduces the artificial contrivances

of the later Sūtras, a difference which is quite in keeping with the general course of Sanskrit literature in India. Again, Śaunaka's index follows the original division of the R̥gveda into Maṇḍalas, Anuvākas and Sūktas; while Kātyāyana has adopted the more practical and more modern division into Ashtakas, adhyāyas and Vargus. Both agree in following the united Śākhā of the Śākālas and Bāṣkalas and in excluding the khilas or supplementary hymns, but the latter has admitted the eleven Vālakhīlya hymns, thus bringing the total number of hymns to 1028 from 1017.

From all these indications, we are naturally led to expect that both Śaunaka and Kātyāyana belonged to the same Śākhā and that Śaunaka was anterior to Kātyāyana.

From what Shadguruśishya remarks* in his commentary on the Sarvānukramaṇī of Kātyāyana, while explaining the genealogy of the latter we can gather that there are four generations of teachers and pupils referred to, first, Śaunaka, second, Aśvalāyana, third, Kātyāyana, and fourth, Patañjali. This Kātyāyana also identified with Vararuchi is spoken of by Somadeva-blhṭṭa in his Kathāsaritsāgara, as having become a minister of king Nanda at Pātaliputra. If we can believe in this tradition, here we get a clue to ascertain the date of Kātyāyana.

In the Ancient Sanskrit Chronology the two dates have been fixed beyond all doubt—the date of Buddha's death which is 483 B. C. and of the coronation of Aśoka, which is 264 B. C. which are regarded as the

* See Ancient Sanskrit Literature. p. 223.

sheet-anchors of Indian chronology. Chandragupta, the founder of the Maurya empire, who was succeeded by Bindusāra, whose successor was the great Aśoka, comes between 321 and 297 B. C. It was this Chandragupta who put down the Nandas with whom Kātyāyana is connected as minister. Thus कात्यायन falls about 325 B. C.

पतञ्जलि the writer of the Vyākaraṇa-Mahābhāṣya has been now generally assigned to the second century B. C. which also, allowing sufficient period to elapse between himself and Kātyāyana, the writer of the Vartikas, points to the 4th century B. C. as the age of the latter.

Aśvalāyana then would fall about 350 B. C. and शौनक about 400 B. C. But as शौनक's work cannot belong to the earliest productions of the Sūtra-period, and as some more works after Kātyāyana must have been written during the Sūtra period, the Sūtra period may be supposed to have extended, broadly speaking, from 600 to 200 B. C.

The same conclusion is confirmed by a consideration of the style and language of the works known by the name of the Parīśiṣṭas which mark the last outskirts of the Sūtra period. What distinguishes these Parīśiṣṭas from the Sūtras is that they treat everything in a popular and superficial manner as if the time was gone when students would spend ten or twenty years of their lives in fathoming the mysteries and mastering the intricacies of the Brāhmaṇa Literature. The tendency to make everything easy even to the extent of superficiality, leads one to think that the party

which had to follow such tactics had to fight against a strong enemy who was gaining more and more ground in the course of time. Even the adoption of the Sūtra-style proves the fact that in the opinion of the authors of the Sūtras, no one would listen to wisdom unless it is clothed in a garb of clear argument and communicated in intelligible language. Thus the Sūtra-period must be contemporaneous with the gradual decline of Brahmanism and the steady rise of Buddhism, a stage of thought which is distinctly reflected in the Purāṣṭas. From this point of view also, it follows that the Sūtra-period should extend from 600 to 200 B. C.

As the Sūtras necessarily presuppose the existence of the Brāhmaṇas whose complicated system of theology and ceremonial was sought to be simplified by the Sūtras, the Brāhmaṇa-period extends backward from 600 B. C. to 800 B. C., taking about 200 years to be the minimum period sufficient for the progress of thought and literary activity, such as, the establishment of the three-fold ceremonial, the composition and collection of the Brāhmaṇas and the ramification of the Brāhmaṇa Charaṇas.

The Brāhmaṇa-period however, exhibits a stratum of thought perfectly unintelligible without the admission of a preceding age, during which all that is misunderstood, perverted and absurd in the Brāhmaṇas, had its natural growth. But even between these two ages, there must have been an age when the spirit was at work in the literature of India, no longer creative, free and original, but living only on the heritage of a former age collecting, classifying and imitating.

This may be called the Mantra-period and may be supposed to have extended over two hundred years, i. e. from 1000 to 800 B. C.

The three periods of Vedic literature spoken of so far, i. e. the Sūtra, Bráhmaṇa and Mantra periods, all point to some earlier age which gave birth to the hymns of the early Rishis—a time when the songs which were collected with such careful zeal in the Mantra-period, commented upon with such elaborate pedantry during the Bráhmaṇa-period, and examined and analysed with such minute exactness during the Sūtra-period, lived and were understood without any effort,—a time characterised by spontaneity, originality and truth. This Chhandas-period may be supposed to extend over 200 years i. e. from 1200 to 1000 B. C. Thus the date of R̥gveda would fall about 1200 B. C.

The unsatisfactory character of this view may be easily seen. In the first place, arguments based on the nature of language and thought are not, generally speaking, conclusive in themselves, unless they are supported by any other independent proof.

Secondly, the theory is based upon some assumptions which have yet to be proved conclusively—e. g. the identity of the Vedic Kátyáyana and the grammarian Kátyáyana, and the historical importance to be attached to the statements of षड्विंशति and सोमदेव भट्ट which are the main planks in the whole argument.

Thirdly, there is not sufficient reason shown why 200 years in particular should be assigned to each of the periods in the Vedic Literature. We may as well assign 500 or 1000 years to each of them. And there

are other scholars who have done the same. Of course, Max Müller has concluded his remarks with the following qualification:—"The chronological limits assigned to the Sūtra and Brāhmaṇa periods will seem to most Sanskrit scholars too narrow rather than too wide, and if we assign but 200 years to the Mantra period from 800 to 1000 B. C., and an equal number to the Chhandas period, from 1000 to 1200 B. C., we can do so only under the supposition that during the early periods of history, the growth of the human mind was more luxuriant than in later times, and that the layers of thought were framed less slowly in the primary than in the tertiary ages of the world." It may be seen that the estimate made by Max Müller is ridiculously low even from the point of view of the progress of language and thought. The difference of character between the Vedic Sanskrit and the Classical Sanskrit is so great that it must have required a very long period indeed for the language to progress from one step of development to another, as may appear probable from a comparison of the history of other languages and it must be remembered that the Classical Sanskrit which we have at present has been substantially unaltered in nature and essence since the 2nd century B.C., I mean since the Mahābhāṣya of Patanjali. Even Max Müller himself afterwards called this estimate too low and named the period from 1500-1200 B. C. as the period of composition of the Vedic hymns.

Similar estimates have been made by other scholars. Thus, Whitney calls the period from 2000-1500 B. C. the period of the oldest hymns—an estimate—says

Kaegi—which if we take everything into account is certainly not too high and which has the greatest claims to probability. Benfey also says:—‘It can hardly be doubted that the most eastern branch had their abode on the Indus as early as 2000 years before the Christian era. Weber has placed the migration into the Indus land in the 16th century B. C.

Thus it may be seen that the linguistic or literary theories fail to fix with certainty the date of the Rig-veda. As Kaegi remarks, the determination of the Vedic period...deduced...from the difference in language and in the religious and social views between the hymns and the fixed dates of Buddhism, can approximate the true period only by centuries.

But there are the astronomical theories which have advanced the question of the Vedic age considerably and which at least possess far greater certainty than the theories merely based upon a consideration and comparison of language and thought.

Thus Haug on the ground of a passage in the Vedānga—Jyotisha, referring to the position of the solstitial points determines the age of the Veda. The position given in this passage* carries us back to the year 1186 B. C. which must be the time of the Vedānga-Jyotisha—Dr. Haug comes to two conclusions from this reference—(1) that the Indians had made already such a considerable progress in astronomical science early in the 12th century B. C.

* अथयेते अविष्टादौ सूर्याचन्द्रमसावुदक् ।
सापार्थे दक्षिणार्कस्तु माघश्रावणयोः सदा ॥

Rig-Veda Jyot. Verse 6

as to enable them to take such observations; and (2) that by that time the whole ritual in its main features as laid down in the Bráhmaṇas was complete. Thus he assigns the composition of the bulk of the Bráhmaṇas to the years 1400-1200 B. C. Taking 500-600 years for the Saṁhitá, the bulk of the Saṁhitá falls between 2000 to 1400 B. C. The oldest hymns and sacrificial formulas being a few hundred years more ancient still, the very commencement of Vedic Literature may be fixed between 2400-2000 B. C.

Shankara Bálkrishṇa Dikshit, in his 'Bháratiya Jyotiḥshastra' has hit upon one passage in the Śatapatha Bráhmaṇa which determines the age of the work—
'एकं द्वे त्रीणि चत्वारितीति वा अन्यानि नक्षत्राण्यथैता एव भूयिष्ठा यत्कृत्तिकास्तद्भूमानमेवैतदुपैति तस्मात्कृत्तिकाराधाधीत ॥ एता इ वै प्राच्यै दिशो न व्यवर्तन्त सर्वाणि ह वा अन्यानि नक्षत्राणि प्राच्यै दिशश्चरन्ति।.....'

Śatapatha Bráhmaṇa 2-1-2.

The phenomenon that the कृत्तिका were seen to rise exactly at the eastern point from which they never swerved (whereas at present they rise a little to the northern side of the eastern point), points, to a period about 3000 years B. C. which must be, therefore, the time of the composition of the Śatapatha Bráhmaṇa. The Taittirīya Saṁhitá which must have preceded the Śatapatha, and which also mentions Kṛttiká and other Nakshatras, must be about 200 years before this period while the Ríg-Veda Saṁhitá which is decisively older than the Taittirīya Saṁhitá must be still older.

Mr. Tilak in his 'Orion' has proved even a greater antiquity for the hymns of the Rígveda. He has endeavoured to show therein that 'the traditions

recorded in the *Rigveda* unmistakably point to a period not later than 4000 B. C., when the vernal equinox was in Orion, or, in other words, when the Dog-star (or the Dog as we have it in the *Rigveda*) commenced the equinoctial year.* On the ground of the several astronomical references scattered about in the ancient Sanskrit Literature, he has arrived at four different periods. The oldest period is the Aditi or pre-Orion period, with the vernal equinox at or near Punarvasu, roughly extending from 6000 B. C. to 4000 B. C. It was a period when the finished hymns do not seem to have been known, and half prose and half poetical Nivids or sacrificial formulæ "giving the principal names, epithets and feats of the deity invoked" were probably in use. The next is the Orion period, roughly extending from 4000 B. C. to 2500 B. C., from the time when the vernal equinox was in the asterism of Ārdrā to the time when it receded to the asterism of the Kṛittikās. The whole of the so-called वृषाकाप hymn X.86 which is very obscure, can be at least more satisfactorily explained than has hitherto been done both by Indian commentators and modern European scholars, on the supposition that it refers to the fact of the equinoxes coinciding with the Orion. This second period is the most important period in the history of the Aryan civilization. A good many *Sūktas* in the *Rigveda* were sung at this time. This is the proper, most active, Vedic period. The third is the Kṛittikā period, commencing with the vernal equinox in the asterism of the Kṛittikās and extending upto the period recorded

* Tilak, Orion, Preface iii.

in the Vedānga Jyotisha, *i. e.*, from 2500 B. C. to 1400 B. C. It was the period of the Taittiriya Saṁhitā and several of the Brāhmaṇas. The hymns of the R̥gveda had already become antique and unintelligible by this time and speculations, often too free, about the real meaning of these hymns and legends, were indulged in. The fourth and the last period extends from 1400 B. C. to 500 B. C. or to the birth and rise of Buddhism. It was the period of the Sūtras and philosophical systems.

Prof. Jacobi also has put forth a theory according to which the period of the R̥gveda goes back to at least 4000 B. C.; a theory also based on astronomical calculations connected with a change in the beginning of the seasons which has taken place since the time of the R̥gveda.
